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ADULT LEADER

A Journal of Christian Education and Church Work

Vol. XIII NOVEMBER, 1937 No. 11

By Bayes

"And when the Mayflower set sail on her return voyage, she carried back not one of the emigrants, dispiriting as were the hardships which they had endured, and those they had still in prospect."—*Palfrey*

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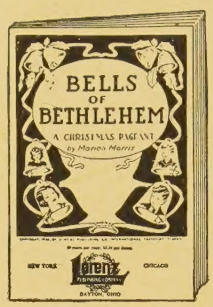

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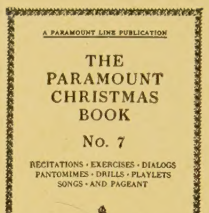

The Paramount Christmas Book No. 7. A gatheri of program featur that will surprise a delight. Besides t all new Recitatio Exercises, Dialog Pantomimes, Dril and Playlets, there included a wonderf thirty-minute pagea "The Perfect Gift full directions, n difficult to present, lines to memoriz can be used as a ca to consecration, or a prelude for a White Gift Service. T entire school and church can take part so desired. **25 cents.** (4

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"Rip Van Winkle-ing"

It is a common occupation of our idling moments to take some person of the past, usually a dead parent or grandparent, and in imagination confront that person with the present: "What would he think if he could see, could know. . . !" A friend of mine has called it "Rip Van Winkle-ing." Generally it is the present's wonderful mechanical inventions that we show our manes: telephone, radio, electric lighting, automobile, airplane. I never think of my mother as very long dead, yet how stupefied would she be returning in the flesh to find those things here in the old scene! But there are other sights that would cause her great wonderment—and, I think, regret.

A Nineteenth-Century Christian

Yes, she was Puritanic—with a capital "P"—by descent, training and conviction. All her lines of ancestry went straight back to Plymouth Rock and Massachusetts Bay, and through those colonist forebears to an England where to be a Christian was to live strictly. Moreover, she read the Bible, and took it fairly literally; its "Thou shalts" for what the words said. No, she was not a saint—except in the estimation of her children—not a Christian very much out of the ordinary, but just a good representative Christian of the nineteenth century. And back to life she would ill represent the average Christian of twentieth-century America.

Other Times, Other Manners

Serving as guest preacher for a considerable Baptist church in the Middle West, I was taken out into the country for an afternoon service at a chapel they maintained. The Brotherhood of the church went along; it was one of their projects. Then we had refreshments at a beautiful country home. Following which a baseball game was suggested. A couple of scrub nines were organized. When I did not join in, one of the leaders, a deacon, remarked to me, "Perhaps you don't approve of playing baseball on Sunday." I could only reply that I hadn't been brought up to think it right. The doggerel lines that as children we used to repeat kept running through my head:

> "Thou shalt not work, thou shalt not play,
> Upon the holy Sabbath Day. . ."

and the cold Sunday dinners, prepared the day before, to lessen Sabbath toil! As I sat and looked on, saw those good Baptist deacons and consecrated church-workers playing ball on "the holy Sabbath Day," I wondered what my mother would have thought if she had been there.

They Didn't Do It in Her Day

A sedate-looking, rather elderly couple were sitting near me in a railroad-train. I recognized them as leading members of a very conservative Presbyterian church, the man an elder, the wife president of the women's guild. He was smoking his pipe. That wouldn't have surprised my mother, for some of the men of our churches smoked pipes back in the eighteen nineties. But presently the wife took out a handsome cigarette-case and began to smoke. Well, that would have surprised my mother; indeed, it did me, here in this nineteen thirty-seven!

Amusements No Longer Tabu

A minister of my acquaintance read a paper one time before a Baptist ministers' conference on "The Red-Hot Coal of Popular Amusements." The significance of the title is of course that if a minister undertook to discuss popular amusements—dancing, card-playing, the theater—he was likely to get into a heap of trouble between his young people and his old peo-

ple. That was back at the turn of the century. Today the minister has no occasion to take up the problem of popular amusements; the problem—of their rightness or wrongness—has been settled, in the church, by the church. When I am "preaching around" I prefer to have one of the officials read the notices for the week; not infrequently, however, they put it off on the preacher for the day. In Baptist churches, in half a dozen different states, it has been my painful duty to make the announcement from the pulpit that there would be, well, "popular amusements" in connection with some social gathering of the church—"painful," because I would be thinking of the frown of that dead mother of mine. Would she, possibly, look differently upon these practices, were she in the world today, from what she did then? Perhaps; one cannot say. My own point of view, indeed, is in many ways different. Nevertheless, her opinions, and prejudices, and interpretations of God's laws of righteousness are a mortmain that I cannot resist—maybe would not if I could.

How Patriotic Are We?

She would miss the brand of patriotism that had bulked large in her life; especially her early life, when she had been a district school teacher. That was the spread-eagle period: Daniel Webster's florid but telling eloquence was still on the air, and we in the North were getting set for the "Union, one and inseparable!" Later it pleased her that I made Charles Sumner my hero and declaimed selections from his speeches. There was not a little formalism about that old-fashioned love of country, and some extravagance, but it was real, sincere; and, coming back, my mother would wonder what had become of it. She would not know of the World War and how those years 1914 to 1920, together with a lot of unhealthy politics, have made the older generation cynical and the younger generation derisive when "My Country, 'Tis of Thee" is sung or the Stars and Stripes is hoisted.

Have We Changed Our Ideas About War?

Yet I think she would be pleased to find that this our day is beginning to rob war of its misappropriated glory. For our country's military adventure in Mexico was fresh in men's minds in her youth, and she had lived through the "War Between the States"—between fellow Americans! She liked to read what James Russell Lowell said about that Mexican imbroglio and she would also repeat to us verses that were in the school-readers of her day:

> "Father, I've seen the Volunteers,
> Dressed out in red and blue,
> And I should like to hear you tell
> What they intend to do.
>
> "They are your country's soldiers, boy,
> And they intend to go
> To fight their country's battles
> In far-off Mexico.
> . . . . .
> "Just so, my boy, these Volunteers,
> For glory and renown,
> Will shoot and kill the Mexicans
> And burn their cities down."

Then, too, as a Bible literalist she could never see h way around those words of Jesus' in Matthew 26: 5

Another Note in Preaching

What she would think of the changes in theolog from her day to ours it is hard to say. She woul doubtless complain that we are becoming doctrinal "soft," are neglecting truths that to her were vital, the gospel and the Bible: the sterner note—the matt of retribution; the fact of hell—what we mean wh we say "Calvinism." Yet on the other hand s would be glad to hear an added gentler gospel wor "Jesus the Good Shepherd," "Tender Physician "Lover of Men," for sometimes I used to hear h wish that the ministers that Hamilton and Rocheste sent our church would occasionally get away fro Sinai. I am sure that the term "fundamentalism would perplex her and the term "modernism frighten her, she was such an old-fashioned Baptis

It Comes Home to Us

The hymn says, "Change and decay in all around see." Change? Yes. Whether or not decay depen upon one's faith and philosophy of life. But it is matter of importance in religious education, this r valuing of values and shifting of standards; to all us who are engaged in Sunday school work. It is problem. "Each age is a dream that is dying or o that is coming to birth," and we are always betwi the two: older folks, adults, the middle-aged, train in methods and a thinking that we cannot secure hold, and young adults, young people, boys and gir who are accepting ideas and ideals and mores that v do not altogether understand, do not much appr ciate, and are afraid of. It will not do just to sho *O tempora!* or on the other hand to stick our heads the sand. We must be as safe guides as we can fro that age that is passing over into the one into whi the world is passing; mediators between things o and things new. We have been teaching that Chri Jesus is the eternal God who accommodates himse to every land and age and individual life, and th because he is eternal therefore he is always ne When the shibboleth "Back to Christ" has been pr posed, we have answered, "No, that is not necessar for he is always on ahead." Our task, then—to ma men see him there, and teach them how to follow hi

"Christian Fruitfulness"

By JOHN SNAPE, D. D., Los Angeles, California

The minister is not the only minister in his church. If he were it would be a sad day for this sinning, sorrowing, suffering old world in which we live. Every son of God is a servant of God. It is forever true that salvation is at once an emancipation and an enslavement. Men who were servants of sin become, the moment they are converted, the bond-slaves of Jesus Christ.

Religion, if it means anything, means everything. Religion is not a "tails" coat, to be worn only on special occasions. It is not a uniform, to be laid aside whenever the wearer of it chooses to turn away from the path of Christian duty. It is not a commodity, handed over from an ecclesiastical counter and marked down to a bargain price. It is not an ecstatic glow that dulls and dies when the sermon ends. It is not a method of moral behavior. But it is—life expressed in terms of service. It is the life of God in the soul, outflowing and overflowing into every line of human activity. When a man once catches this idea of religion he is more than a religionist; he is a Christian. And when a church catches this conception it has moved on and up into the ideal couched in the words that set forth the meaning and motif of Jesus when he said, "Not to be ministered unto, but to minister."

If there was anything that characterized and differentiated the teaching of Jesus more than any other one thing it was his reversal of the commonly accepted standards of service. The wide world over and the long ages through, it had been considered a mark of dignity to be served and a mark of indignity to be serving. Jesus reversed those views. He taught that true greatness consists not so much in having servants as in being a servant; that leadership in spiritual matters rests not so much upon the accidents of fortune as upon one's willingness to put oneself at the disposal of a good cause; that the highest places in the kingdom of God fall to the lot of the man who stoops the lowest and advances by the path of spiritual fitness.

Nobody understood him. His enemies could not understand why he, a King, should continue to live like a peasant. His relatives did not understand him; they thought he was crazy; they said, "He is beside himself." His followers could not understand him; could not understand why he, their Lord and Master, should stoop like a common servant and wash their feet.

When he said, "Not to be ministered unto, but to minister," he was giving the clearly spoken epitome of his life. The words were wrung from him in response to the ambitious request of the mother of two of his disciples for a place of preferment for them in the temporal kingdom she supposed he was about to set up. Salome loved her sons, and presuming on previous preferment in the case of James and John, made bold to crave for them right-hand and left-hand places with Christ in his Kingdom. What Christ said in reply—without sarcasm or contempt, but only in love and tenderness—must have revealed to the mother the foolish ambition, the ignorance and the selfishness of her petition.

Jesus said: "Ye know not what ye ask. Are ye able to drink the cup that I shall drink, and be baptized with the baptism that I am baptized with?" They say unto him, "We are able." How little did they know that one of them would be the first martyr-apostle of the Twelve and that the other would be exiled to a lonely island in the Ægean Sea.

The other ten, moved with jealousy and indignation, were greatly stirred against the two. Jesus, calling the Twelve, said: "Whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister." He did not mean that his mother did not minister unto him in those necessary and essential ministries of childhood; or that other women did not minister unto him on their preaching journeys; or that after his temptations angels did not do the cooking for him; what he meant was that he was setting forth the chief purpose of his life, the platform on which he stood; the thing for which he came to the earth could be expressed in words that revealed the blessedness of his ministry, the secret of his power, the ground of his greatness.

"In Christ's kingdom the only greatness is usefulness, the only domination service." To be the minister of a church of ministers would be an ideal ministry—big enough for an angel!

When Jesus said, "I am the vine, ye are the branches," he was saying what every fruit-grower knows; namely, that the vine-stock does not grow the fruit. Who ever got grapes from vines, or peaches from tree-trunks, or apples from leaves? Isn't it enough for the tree to furnish the life? Branches have nothing to do but furnish the fruit.

"In the long run," says Dr. J. W. Dawson, "even the best and greatest of men must be judged not by anything they have said or taught, but by what they have done. . . When we read Buddha's teachings of brotherhood we admit their charm, but we judge their

(*Concluded on page 335*)

Building for Others

By ESTELLE M. GRANT, Collingswood, New Jersey

A program suitable and applicable to any church organization.
Time of presentation, thirty minutes.
Elastic as to number taking part; one person may present entire program, or it may be divided between four persons.

ORGANIZATIONAL FACTS STRESSED
1. Relationship to God and Church.
2. Relationship to Mankind.
3. Relationship to the Home.
4. Civic Responsibility.

Use cardboard for chart, full-sized sheet, and ordinary drawing-paper for parts to be pasted on chart as talk progresses. The diagram here represented should be elaborated into a church-building; or at least be provided with a door and a steeple. Draw with coarse black pencil, or charcoal. The whole presentation here is merely suggestive.

Choir	Sunday School	Missionary Society
Prayer Group	CHURCH	Fellowship
Christian Endeavor	Session	
JESUS CHRIST		

RELATIONSHIP TO GOD AND CHURCH

Some years ago, late in the evening, after most people had retired and were sleeping, we were aroused by the shriek of the fire-siren. Rushing to the window, we were amazed to see men, women and children, to say nothing of dogs, cars, and bicycles, tearing along pell-mell to the scene of the excitement. It was soon learned that the excitement was not due to a fire. A brand-new house, two blocks away, had collapsed. It was part of a building operation that was being advertised in the locality, and had been sold to a man in another city, who that very day had with his family moved into what he fondly believed to be his fine new home.

Tired out, they had gone to bed, only to be awakened sometime later by a rending, tearing noise and an uncomfortably dizzy motion as the living-room floor tore loose from its moorings and slid crazily into the cellar, taking piano and other heavy furniture with it. Confusion followed, people lost their heads, someone called the fire-department, the police; an ambulance was sent for; pandemonium reigned. Out of all the excitement and confusion one certain fact emerged, the man who bought the house *knew he had been cheated.* The builder had misrepresented that house. It was discovered, and later proved in court, that the foundation of the house was almost entirely sand. The materials throughout were inferior; there was nothing substantial or permanent about the building. That business transaction cost that man more than money and inconvenience, *it cost him his faith in the builder.*

Centuries ago God called Amos to warn Israel. It was necessary to do this because they were building into their national life poor material—unsafe customs—they were building into their life—*sin.* So God called Amos and said, *"Woe to those at ease in a day of unrighteousness."* Notice, not only the unrighteous were condemned, but those who were perfectly willing to close their eyes to evil conditions so long as they were comfortable.

God said to Amos, "Look, Amos, I wonder if you know what this is?" Amos looked and answered, "Why, that is a plumb-line, Lord." Now a plumb-line is a line with a weight attached to the end of it, and every good builder uses one to test his work. If he isn't building true the plumb-line shows up the crookedness of his building. So God said to Amos: *"Behold, I will set a plumb-line in the midst of my people Israel"* (Amos 7:8).

The Master Builder demands not only the best material but the best workmanship. It takes more than a pile of stone and a cement-mixer to build a good, true, safe wall or building. Since we are to build for others, suppose we look into the Master's building requirements.

First, we must have a plan. Second, we must secure and use only the best building material. Third, we must be skilled workers. Fourth, we must use the Master's plumb-line.

(Up to this point, the working chart should be up in full view of audience although covered. As the next paragraph is being read—or given—the covering should be removed, revealing for the first time the nature of the chart.)

Now here is a little job of building for others which the Master has entrusted to our care. It seems to be a church, although not a complete church. As it now stands it doesn't look exactly inviting, does it? No door, no window, the tower missing, and a small part of the front wall is out. However, there is one redeeming fact to be noted. Whoever started to build this church built on the right foundation, firm, enduring and solid. "Other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. 3:11). So

in completing this building our plumb-line shows that the work, so far, is good—there is nothing to tear down, we have only to build up—build in the missing parts. Isn't that exactly how a true ladies' aid should function, building for others?

Solomon says, "Every wise woman buildeth," and he goes on, "A woman that feareth the Lord, she shall be praised. . . Give her of the fruits of her hands and let her own works praise her in the gates."

You see we have the Session, Missionary, Christian Endeavor, Choir, Sunday School (different organizations may be named to suit different groups), and now we will repair this wall by building into it a Ladies' Aid Society. Our first thought must be what materials to use in our building. We must have so much *honesty,* so much *truth,* so much *love,* so much *wisdom,* so much *faith,* mixed with plenty of endurance, punctuality, meekness and hope. Now I wonder if the Master Builder has all these supplies available? Of course he has, he gives us the repair block already mixed—"Awake to righteousness and sin not" (1 Cor. 15:34) and then you may expect "to be filled with the fruits of righteousness, which are by Christ Jesus" (Phil. 1:11). Material like that bears the test of the plumb-line. (*Right here apply the missing block in the wall, marked "Ladies' Aid"—use library paste to adjust.*)

As we build we see plainly the relationship of the Ladies' Aid, first to God—our block is laid on the rock Christ (pointing to chart), and then to our church. All these other societies are being held safely in position; there can be no sagging, no letting down, since we have strengthened the wall. We are on the true foundation, and we are under the other groups of the church, helping to hold them up, and enabling them to be true to their given tasks.

Relationship to Mankind

Our task of building for others does not end with the repairing of the wall of the church. We have a relationship to mankind—or if you like it better to one another—to maintain. Only some of our group need be officers, but all of us must be workers. We must show the cooperative spirit, for it is not an easy job to be a good Ladies' Aid president.

(Jimmie, who was only five, heard about his mother's being elected president of the Ladies' Aid, and about the installation that was soon to take place. His curiosity sent him to his daddy with this question, "What are they going to do with mother, daddy? Will they put her in a stall, and keep her there?" Daddy, with a twinkle in his eye and a quick glance in the direction of Jimmie's mother, answered, "No, my boy; they'll simply harness her to the Ladies' Aid and expect her to pull it." Of course this does not apply to our Ladies' Aid.)

As a wide-awake, up-and-doing "Aid," what is our first duty to others? It is invitation, isn't it? We must invite, welcome, and interest others in our building project.

At the time Saul was chosen king we hear Samuel, the old prophet, telling Saul, "I have invited the people." Plain, unadorned statement. There was no mention of inviting Mr. So-and-So, who was wealthy, or one who would lend fame, or prestige—just, "I have invited the people."

We have a King. Let us follow Samuel's example and invite the people. There is a place and a task for every woman of our church and community. A great deal depends on how an invitation is given as to its acceptance.

"Go to thy friends and tell them how great things the Lord hath done for thee" (Mark 5:18) was the command of Jesus to the man out of whom he had cast a demon. Surely that poor, demented creature was the last person on earth we would have thought of inviting to help in our building. But as soon as the Master touched him he gave the man something to do. We must shoulder our responsibility to others if we build for others.

Now another part of this church we must look after is the door. Certainly no one would care to worship in a church where there was no door, for there are dangers which must be kept out of every true church, and there are treasures to be kept in; so we must have a door.

We go to the Master with this problem and he answers at once: "I am the door, by me if any man enter in, he shall be saved" (John 10:9). (*Paste door on chart.*)

Perhaps you think this is a difficult door to open, but just "knock and it shall be opened unto you" (Matt. 7:7).

Relationship to the Home

Does the Ladies' Aid have any relationship to the home? Yes; the greatest sphere of woman's influence is in the home. Nehemiah rebuilt the walls of Jerusalem in record time, fifty-two days. Now Nehemiah could not have accomplished this task without the help of the homemakers. He supplied materials, organized the labor, supplied enthusiasm, and acted as director, but he accomplished his purpose because the people had a mind to work, and they started in front of their own doors. So the best place to use your influence for the building for others is in your own home. After which, through the approach of service, we can influence other homes. There is the service of friendly visitation. Take time to make a friendly phone-call. Send a small gift of flowers, fruit, or dainties to that ill neighbor of yours. We can minister to others through hospitality. (It is pleasant, of course, to offer hospitality to those whom we love and enjoy being with, but what about the lonely, the newcomer, or the

burdened one who doesn't seem to have friends? It is among such that true hospitality shines like a star from heaven, lighting the weary hours. And that new book you read with such enjoyment, and the magazine you are finished with—pass them on to someone who is not fortunate enough to have delights of that sort in their home. I know of a Ladies' Aid that is rendering splendid service through a "Big Sister" movement in their church. Be faithful to the organizational activities, such as sewing, serving or working in the church. All these efforts react on the home life of the community and church. What material in service of this kind bears the test of the Master's plumb-line? The answer comes clearly from the storehouse of his supplies:

"Whatsoever you do, do it heartily, as to the Lord, and not unto men" (Col. 3:23).

This unselfish service and good-will is the very best material for making beautiful windows.

We all enjoy beauty, especially the beauty of color, and unselfish, loving service is full of color; it stretches a rainbow scarf of sympathy and understanding from one person to another. So we will make stained-glass windows for our church; lovely, artistic; showing the colors of the tabernacle; white for purity; blue, the heavenly color; purple, the royal shade; scarlet for the glory of Jesus as the Son of man, and silver, the precious redemption metal.

In performing a service, however small or lowly, if we do it graciously, willingly, and in his name, we shall be rewarded as was Mary when she poured out her gift of precious ointment: "She hath done what she could."

Civic Responsibility

We must not overlook our civic responsibility. Since we women have the ballot, we must prepare ourselves to vote as intelligent Christians should. Christian citizenship should be built into the very fiber and life of our organizational life. We must recognize and use our power, through concerted effort, to cooperate with every movement that works for the uplift and betterment of community life. And we must be just as eager to use our strength to oppose the powers of evil that would tear down the vigorous beauty of good, clean living. Our building will not be complete unless we so declare ourselves. Not many women, even today, have entered the building crafts; but women are working splendidly building the church of Christ.

At the Helm – in time of need

Their Brother's Keeper—the Red Cross Call

Man cannot control the caprices of nature which, from time to time, visit communities, leaving suffering and death in their wake. Not only is man helpless to prevent earthquakes, hurricanes, tornadoes, floods and similar disasters, but so swiftly do they strike he often has little or no warning of their approach. During each of the past several years the American Red Cross has been called upon to give assistance on the scenes of more than a hundred different disasters, varying in magnitude from a small cyclone affecting only a few persons to the Ohio and Mississippi floods of last January, which affected more than a million and a half persons in twelve states.

The type of help given the victims of these natural disasters differs according to their needs, but, generally speaking, such aid is of two kinds: emergency help, including food, temporary shelter, clothing and medical and nursing care; rehabilitation assistance which includes financial help in rebuilding and repairing the homes and replacing necessary articles of ruined furniture for families without the resources to meet these needs unaided. Red Cross help in such emergencies to hundreds of thousands of people each year reflects the love of more than four million Americans for their fellows, for the work of the Red Cross is made possible by those who, believing they should be their brother's keeper, contribute to the organization's support by enrolling as members during the Roll Call.

Disaster-relief work, however, is only one phase of Red Cross work, which includes public-health nursing assistance to war-disabled veterans and men in the armed forces of our country and their dependents instruction in first-aid and water life-saving, highway first-aid, instruction in home care of the sick, the making of garments for needy families producing books in Braille for the blind, and a home and farm accident-prevention program. These several programs are carried on by the Red Cross chapters and branches, located in practically every county in the United States and derive their support from the annual Red Cross Roll Call, as does the national work of the organization.

Everyone can have a part in disaster relief and all other Red Cross work by joining their local chapter during the Roll Call, held from November 11 to 25. The Red Cross button is not just another button but a badge of honor.

What Is Christ's Challenge to the World?

By WILLIAM CLAYTON BOWER
Professor of Religious Education in the University of Chicago

From the days of his earthly ministry until now the Christ of history has stood in the midst of the human scene as critic and judge of those processes in society that frustrate or destroy the human and spiritual values upon which the fulfilment of man's life depends. It is not difficult to understand why he was crucified at the hands of his contemporaries. His uncompromising criticism of many of their prevailing modes of thought and life antagonized and angered them. They were right in concluding that the issues between the values which he cherished and those which he condemned were fundamental and irreconcilable. That they were sincere is beside the point. They believed that he was leading the people astray. They pronounced judgment upon him and condemned him to death.

But the verdict of history has reversed that judgment. The social conscience of the centuries has erected Jesus to the place of judge and has laid upon his contemporaries the guilt of his rejection. The verdict of history has made him the timeless symbol of those enduring human and spiritual values in the austere presence of which much of the life and culture of our generation stands condemned.

The figure of Jesus stands in the long tradition of the ancient Hebrew prophets. Their rôle, like his, was that of critic and judge of contemporary society. The ethical monotheism of the prophets was the outgrowth of a fundamental and irreconcilable conflict between two types of culture—the social justice of the primitive Hebrew clansmen, based upon brotherhood, and the commercialism of the Amorites, based upon territory and property. While the Hebrew concept of social justice was rooted in the economic process, it was vastly more than an ethical ideal. It constituted the core of their religion, which was inseparably related to their total culture. It was the supreme expression of the nature and will of Jahwe. It was inwrought into the very texture of their life. For this reason it was not an abstract ideal the realization of which was to be deferred to some future life. It found expression in the relations and functions of their social living—in their secular pursuits, in their economic processes of production and distribution, and in their political life. Only in the face of continuous frustration and ultimate defeat did it become apocalyptic.

It was in this tradition of religious and cultural conflict that Jesus assumed his rôle of critic and judge of the institutions, the traditions, and the behaviors of his time. His attitudes and message were cast not in terms of institutions and inherited custom, but in terms of human needs and personal values. In the most uncompromising fashion he set these values over against the ideology and the practices of his day in Palestine. It was at this point that he broke with his contemporaries. Neither is it without significance that his severest criticisms were arraigned against the official leaders of organized religion nor that it was they who encompassed his tragic death. The vital elements of religion had been overlaid with tradition, so that it had become institutionalized, authoritative, external, and formal. Official religion in his day had sacrificed human values to the institution and to tradition. There is nowhere in literature a deeper and truer insight into the functional nature of institutions than in his pronouncement that the sabbath was made for man, and not man for the sabbath. Nor is there a profounder comprehension of the function of law than, when pressed by his critics to name the greatest commandment, he went straight to the spirit of the legal system: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." When pressed by his critics on the problem of divorce, he penetrated beneath the legal statute to the essential human relations of human beings in marriage, adding the stinging rebuke, "Ye do err, not knowing the scriptures, nor the power of God." To the multitudes who responded to him because they found in him the answer to their human needs he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." There is nothing in the prophets quite so scathing as his condemnation of formal and ceremonial religion which has been preserved for us in the twenty-third chapter of Matthew. The figure of Jesus driving the money-changers from the precincts of the Temple haunts the pages of the Gospels.

It would be a mistake to identify Jesus' judgment of the life of his times with the specific and concrete forms of that life that fell under his criticism. His judgments were the expression in terms of contemporary historical situations of a set of values which he and the prophets before him cherished, as the intellectual, institutional, and practical life of his time were the expression of a set of values in opposition

to his own. These sets of values are timeless, and find expression in many different concrete historical forms as the conditions of life change. The issue between these sets of values is fundamental and irreconcilable. Its immediate outcome for him was deep tragedy. It led him by the Via Dolorosa to his cross. But that cross still stands, stark against the background of personal and social sin, as a perpetual challenge to every way of thought and life that frustrates or destroys human and spiritual values. It stands as a judgment not only of his own times, but of our own, and of the personality-destroying processes in every historical period of culture.

It is not difficult to locate those areas of our modern life upon which the historical Christ calls to justify themselves in the light of the human and spiritual values which he cherished. Certainly his judgment falls upon the emphasis which we have come to place in a scientific and technological age upon material goods and techniques that have obscured the ends of living. Would he not again remind us that man cannot forever live by bread alone and that it little profits a culture if it gains the whole world and thereby forfeits its soul? Would not he of the calm soul and steady vision have something to say to us for having allowed our culture to fall into atomism for lack of some comprehending view of life and profound convictions concerning its meaning and worth? How can our economic life by reason of which countless numbers of our fellow men are ill-fed, ill-housed, ill-clothed, and denied the most meager opportunities of self-fulfilment justify itself before him who placed the supreme value upon the human person? How shall we who have allowed ourselves to be drawn into racial prejudice and hatred answer him who as the Son of man insisted upon the fatherhood of God and the brotherhood of man—a conviction that reverberated in the conviction of his early followers that God has made of one blood all nations to dwell upon the face of the earth? How shall we justify before him who held all life sacred the brutality, the cruelty, and the insanity of war? How shall we answer him for our ruthless violation of the sacred trust of the resources of nature, thus robbing the generations that will follow us of the sustenance of the earth, our home? What has the arrogant totalitarian state to say to him who insisted upon the freedom of man and the obligation to render to God those things that belong to God rather than to Cæsar?

And how does the church itself stand before the judgment of Christ? The church as the fellowship that arose around him and his ideals is the custodian and the champion of the values which he cherished and for which he gave his life. Has the church allowed itself to become more concerned with its traditions of belief, its institutions, and its prestige than with the service it can render to human beings seek ing the fulfilment of life? Does it stand in the mid of the human scene as the uncompromising champio of human and spiritual values against the pressures o society and culture that would violate them? Does bear in its hands and its side the stigmata of its sacr ficial devotion to the cause for which Christ was naile to his cross? Is it as sensitive to human needs as h was, and is it as willing to suffer in serving thes needs in the face of a culture that so largely denie them? The church as critic and judge of our co temporary culture needs above all else to be mo searchingly critical of itself.

Too long has the church as the corporate repr sentative of Christ in the modern world been con pliant in its attitude toward contemporary culture, to hesitant and apologetic in its message, too uncerta of its function and responsibility. The time has com for it to reverse this attitude, and to become critica affirmative, and reconstructive in its attitude towar those processes of our modern life that neglect o destroy those fundamental and enduring values upo which the fulfilment of man's life depends.

The Greatest Man Who Ever Lived

Here is a man who was born in an obscure villag the child of a peasant woman. He grew up in a obscure village. He worked in a carpenter-shop un he was thirty, and then for three years he was a itinerant teacher. He never wrote a book. He nev held an office. He never owned a home. He nev had a family. He never went to college. He nev traveled two hundred miles from the place where h was born. He never did one of the things that usual accompany greatness. He had no credentials but hi self. He had nothing to do with this world exce the power of his divine manhood. While still a you man, the tide of popular opinion turned against hi His friends ran away. One of them denied him. H was turned over to his enemies. He went through t mockery of a trial. He was nailed upon a cross b tween two thieves. His executioners gambled for t only piece of property he had on earth while he w dying—his coat. When he was dead he was tak down and laid in a borrowed grave through the pi of a friend. Nineteen wide centuries have come a gone; today he is the centerpiece of the human ra and the Leader of the column of progress. I am f within the mark when I say that all the armies th ever marched, and all the navies that ever were bui and all the parliaments that ever sat, and all the kin that ever reigned, put together, have not affected t life of man upon this earth as powerfully as has *th one solitary life.—Phillips Brooks.*

Early Impressions of the Sunday School

By ELSIE W. JORDAN, Huntington, West Virginia

Little Billy Brown, age four, was out walking with his mother. On passing the church of which his parents were members, and where he was enrolled in the Beginners Department of the Sunday school, he said:

"Oh, there's my 'God is love' church."

His little childish mind had not yet grasped the meaning of church. He just knew that every Sunday he came to this building with his mother and daddy, and that in one of its rooms was a nice, kind lady, and other little girls and boys; that they sang songs about "God is love" and learned verses about it. So the outstanding thought in the little fellow's mind, when he saw this building, was that it was a church—for he had heard his parents speak of it as such—and that it was here he heard about the love of God. We may smile at the little lad's innocent remark, and yet what a nice way that is for a child to look upon the church. With such a beginning, and with Christian parents and consecrated Sunday school teachers, this little boy's premature idea of the church will be cherished, nourished and enlarged, and he, no doubt, will grow up with much knowledge of the love of God in his heart.

Children form their ideas from the early impressions made by adults or by the words that fall on their ears, good and bad. One little boy, speaking of another little boy in his Sunday school class, remarked:

"Well, I like Jackie Smith, even if there is dirt behind his ears."

Now that little child had not discovered that Jackie had not washed carefully behind his ears, but he had heard his teacher and another lady discussing the boy, and from their conversation found this to be true. Doubtless from this remark he would make it a point henceforth to look for the dirt behind Jackie's ears, but even though he found it, he would see no reason for not liking his little friend.

Another primary child, a girl this time, six years of age, after having sat through the Sunday school session and the church service, said:

"At Sunday school I know 'Jesus loves us,' but at church I think God is awful tiresome."

By this we can infer that the church school teaching was impressing Jesus as loving little children, caring for them and making the world beautiful for them; but at the church service the little mind could grasp no clear idea of God; so it became very tiresome for her to sit for an hour in the pew, with her little feet dangling, and be watched carefully lest she make a noise or become restless.

The thoughts, opinions, and evaluations that adults have of the Sunday school are due in a large measure to early impressions. A man of threescore years said recently:

"Well, I must go and sign my attendance-card at the men's class, and leave my dime, then I'll be ready to take that motor trip."

If he did this only once, we might excuse him, but as it was his weekly habit, we wonder what his class meant to him. No study or thought of learning, and the donation of one little thin dime! His early Sunday school experiences no doubt were similar to those of a primary child, whose mother laughingly enjoyed telling it. The little girl decided that she did not want to go to Sunday school and the mother wanted her to go. After a long argument the child said:

"I guess I'll have to go, but I'll be glad when I am a big lady like you and then I won't have to."

This should have been a rebuke to the mother, rather than a clever saying to repeat.

Going to Sunday school is the natural instinct of a child. We know of little folks who waken up every morning, asking, "Is this Sunday?" or, "How many days is it until Sunday, mother?" The child mentioned above is an exception to the rule. With the attractive lessons now used, and with the interesting, consecrated teachers—many of them well trained, together with nicely equipped classrooms, the problem is no longer one of forcing the child to go; he wants to go. No doubt in that particular case related above the parents were to blame. Instead of insisting on the little girl's going alone, the parents should have taken her by the hand and led her to God's house. Unless the attitude of these parents change considerably, or an earnest teacher comes to the rescue, this child will hold an idea of the Sunday school similar to the one held by the man mentioned above. Probably that man was raised in a home where church attendance was not stressed. He had not learned to love the house of God and appreciate the blessings and joy that come from fellowship with other Christian people.

A mother of a young married man was interviewed recently in regard to enlisting the son and his young wife in the Sunday school. Since the young couple were living with his parents, it seemed best to approach her first. When questioned the mother said:

"Oh, yes, I believe in the church and Sunday school, and I think that people ought to attend." When asked why she did not carry out what she believed, she answered, "Oh, I never was deeply interested." When asked whether her son attended

Sunday school when he was a little boy, she quickly replied, "Yes indeed, he went when he was a little fellow. He still has a lovely Bible that he received as a reward for going a whole year without missing a Sunday."

It was really unnecessary to ask why the boy dropped out of Sunday school, because it is so easy to draw conclusions. In order, however, to draw the mother out the question was asked. Her reply was:

"Well, when he became old enough to make his own decisions, he decided he didn't want to go; and we never interfered with his decisions." Farther on in the conversation the mother told how her son had always disliked to go to day-school. She told how every day she had to take him in the car, lead him into the schoolroom, and turn him over to the teacher. At noon she had to go after him, take him home for lunch, and then back for the afternoon session. This she did daily for almost eight years. He was then old enough to make his own decisions, and although he decided against the school, the parents had to force him to go or otherwise the truant officer would have interfered. Perhaps if the parents had been as eager for him to attend Sunday school as week-day school, and had taken him there every Sunday, and had shown an interest in cooperating with the teachers, the boy would not have "decided against Sunday school." It is needless to say that up to the present time neither the parents nor the young couple have been enlisted in that Sunday school.

The fate of a child is in his early years in the hands of the parents and teacher. Most important is the attitude of the parents. It is hard for a teacher to make much impression without the help of mother and father. The child is instinctively religious. He wants to go to Sunday school, and enters eagerly into the service. When it is time to sing, he will open his little mouth and make some kind of a noise. If his teacher asks him a question, he is ready with some kind of an answer. If the children are to partake in a little drill or exercise, the newcomer enters in most enthusiastically. He watches the others, though his motions or gestures may be two or three minutes late. He tries to do just what he sees the others doing. With such an eager and receptive mood, a wise teacher can make the proper impressions and thus lay foundations for a strong Christian life.

How important it is then that we see that these very young pupils have the right kind of teachers. The adults of tomorrow will look upon the church as a place where the love of God is taught, preached and enacted, or else as a building where they may go and write their names on attendance-cards, deposit their dimes, and then leave, thinking their whole duty toward God and man is done—according to the early impressions they get from parents and teachers.

The Metropolitan Life Insurance Company estimat the money cost to parents of a child, from birth un eighteen years of age, and finds it to be $7,182. would be a poor business man indeed who would p over seven thousand dollars into an investment wit out making sure that the proposition was good, th the likelihood of proper returns on the output w favorable, and that there were no leaks or loop-hol whereby his outlay might become a total or parti loss. This same company gives an itemized list of t amounts that go to make up the $7,182. Religion h no place in this list, and education receives the sma est amount—only fifty dollars per child for the enti eighteen years. Thus we infer that our nation, reali ing the need of educational facilities for the chil provide free schools, trained teachers and in son states free text-books. We would look upon paren who refuse to take advantage of these privileges f their children as very foolish indeed. The churc realizing that the need of religious education for t child is of vast importance, maintains and equips t church school so that from the earliest years the litt child may get the right impressions of God. T parents who fail to realize and grasp these advantag for their children are not being fair to them, for one can make the best of life without a good religio background.

A speaker said recently in an address at the dedic tion of a handsome new church: "What does th mass of stone, iron and brick bring to your mind you pass by? Do you see merely the $200,000 spe on the building? Do you see merely the symmetric lines of a beautiful piece of architecture? Or do y see a building erected for the worship of God and f the Christian training of little children?" O thoughts are the results of our early impressio Little boys and girls are getting their impressio today, and perhaps you and I are the ones from wh they are getting them. Do we value the Sund school so highly that these little ones will look up it with love and gratitude? By our attitude we c cause them all to feel that the church is really "M 'God is love' church."

The Kingdom of God Is Like That

The oldest and largest living thing is the gre Sequoia (tree) in California known as General She man. It is 280 feet high, 103 feet in circumferen 37 feet in diameter. It is 4,000 years old and weig 6,000 tons. If cut into lumber it would fill 280 twent ton cars and would build 150 five-room houses. came from a seed one-fourth of an inch long. T kingdom of God is like that. God's kingdom gro gradually through the quiet influence of noble men a women.—*The Baptist Record.*

Teaching Is Something Like Selling

By WILLIAM C. ARBO, Lincoln, Vermont

Usually they never come back—if they do it is because of long-established habit or sheer loyalty to church and church school—when adult class teachers use the spray method or the "What does the verse mean to you?" method. You say you have never heard of these methods in church school pedagogy? But you must have been exposed to them at some time or other. They are ancient. Perhaps it is the names that are new.

Sometime ago I found a farmer friend of mine engaged in the task of painting the inside of his cow-barn. He was using a compressed-air device to apply the aluminum finish. In his hand he held a receptacle filled with the silvery liquid. A hose conveyed a stream of air-pressure from a near-by tank. A slight pressure of his thumb on a valve released a stream of paint. It covered the walls, the roof, the stanchions, and even the farmer himself, if he was not careful.

Now that was an excellent method for painting a barn. Every square inch needed just one thing, aluminum paint. But applying that method to teaching adults is another story. Each member of the class is a little bit different. Every Sunday a class presents a fresh picture to the teacher. Yet over and over again we find teachers of adults simply plastering the landscape with ideas that have no relation whatsoever to the needs of the group at hand. These truths, and many of them are important truths; this scholarship, and often it is profound scholarship; this inspirational flow of words, and they are often deeply impressive, are splashed across the minds of people who are in no sense prepared to receive them. The result is wasteful, to say the least, and often fatal to class interest.

Now let us consider the other method. You are a stranger in town. You attend the nearest church, and remain for church school. Out of a clear sky the leader says to you, "Please read the next verse." It turns out to be, "The sun was risen upon the earth when Lot entered into Zoar." Then just when you were congratulating yourself on getting over the unfamiliar word "Zoar," the teacher: "Now tell us, please, what that verse means to you."

You of course assume that every one else in the class knows just what that verse means to him. It doesn't help any that in truth they are no better informed than you are. They are wondering if they will get stuck with an equally difficult meaningless question.

A lot of people just don't go back when that sort of thing happens. They would be attracted and held if we used more enticing and effective methods.

Once upon a time I took a course in salesmanship. Now of course there are many points of difference between selling and teaching, but on the other hand this most profitable field of human endeavor has a number of very valuable suggestions for us. As I remember it, these are the steps in an effective sale: (1) Arrest attention. (2) Stimulate interest. (3) Create desire. (4) Lead to action.

Let us observe that a strong word is used in connection with "attention." This function of the mind is a most tricky performer. Just when we want people to attend to one thing they will often be distracted by something else. The period during which attention can be sustained is very brief, even with adults. In many cases we fail at the very threshold of the lesson because we never succeed in capturing the attention of our hearers. People look at us, listen to us, and in some cases even answer us—in a vague way—but all the time their minds are on matters far removed from the lesson of the hour.

What attracts attention? The prospect of a fight does. The promise of physical or mental excitement is effective. The evidence of an opportunity for personal advancement is attractive. As a last resort, any novelty will command the fleeting interest of the casual listener, and that transient concern may be turned into something more vital. Every lesson we ever teach will possess some attention-arresting elements. It is for us to exploit these to the limit, not for the sake of creating frothy entertainment, but that we may lead the thinking of our people into a more earnest consideration of the truth we are trying to present.

Capturing attention, however, is only a beginning. Have you ever had the experience of remembering the joke a speaker told at the beginning of an address and forgetting what his topic was? Have you ever remembered the minister's illustrations but forgotten what they were supposed to illustrate? The reason for these reactions is that the speaker or the preacher captured your attention but failed to stimulate your interest in the topic to which he was addressing himself.

What are people interested in? Frankly, themselves. We measure everything around us in terms of its effect on our lives, and whatever promises to contribute to our happiness, our wisdom, our sense of security, our advancement in the world is of intense interest to us. This is what the salesman means when he insists that all selling must be from the view-point of the "prospect." This is also why so much of our teaching has fallen short of its objective. We have thought about lesson material; we have dreamed of increasingly

large classes; we have studied methods and techniques; we have been concerned with a wide range of things —but all too seldom have we thought of our pupils as the center, the main concern of the whole enterprise.

Strangely enough, however, it is often just as important to know the product as to understand the prospect. Thus a friend of mine was demonstrating an exceptionally fine type of household cleaning-device to a woman who seemed utterly indifferent to the advantages that were being offered her. In the course of the conversation she mentioned the fact that her husband had lost considerable working time because of severe attacks of asthma. The alert salesman turned his machine around, made some quick but simple adjustments, and tried to show the woman how it could be used to relieve just that condition. He returned during the evening, and gave the man a treatment, leaving the machine on trial. A sale followed in a few days. The heart of that sale lay in the fact that my friend knew not only the obvious uses to which his product could be put, but also the unusual services it might render.

Successful teaching requires a deep understanding of human nature. It also demands a clear-headed insight into the meaning of Christianity and a better interpretation of the Scriptures. Our age neglects the Holy Book because it has not been brought face to face with the fact that that Book is timeless and eternally relevant. We can render no greater service than to make men conscious of the immediate significance of the Bible to life as we know it. Good Bible teaching is always interesting if it includes a keen appreciation of the problems of the listeners and an effort to discover a Christian solution for them.

The salesman's next duty is to create desire. We assume too easily that the standards of Jesus are beyond us. It is too simple a solution to pass over some challenging portion of Scripture with the comment, "Of course, none of us will ever be able to live like that." If we have any business at all teaching God's word we must believe that the ideals of Jesus are not only a solution to the problems of our day, but that they are the only solution worth trying. If the gospel means anything, it must mean that the standards which it portrays are not optional, but obligatory. Yet we make excuses, and create in the minds of men the idea that after all our religion is largely a matter of pious palaver. It is part of our teaching task to develop in the minds of Christian people an intense desire to see righteousness prevail on this earth. It is part of our task to convince them that such a goal is not only possible, but absolutely essential to human progress. We must make them so thoroughly determined to make real the vision of the Master that they will give up all petty desires and surrender their lives to him. It is the development of this passion for justice and honesty that will bring to our earth the social reforms for whic we all hope. It is this devotion to Christian livin which will make of our churches witnessing bodies Christian believers whose purity of purpose and in tegrity of life will be a protest against the greed an avarice of the hour, and a rebuke to all those wh live by any lower standard.

The most pathetic figure in the world is the sale man who cannot close a sale. Pity him; and his nam is legion. He can capture your attention; he ca show you the advantages of his product; he can eve make you want to buy it. But when the moment come for you to sign the contract or pay the price nothin happens. He just doesn't know how to get over th hump between interest and action. Pity even mo the poor teacher—and his name also is legion—wh has not yet defined clearly for himself just wha the action is toward which he is trying to lea his class.

We are sadly remiss in our study of methods at th point. Specific objectives for most of the other depar ments of the church school have been clearly outline we know what the primary teacher is expected to d we have a clear idea of what the junior teacher ough to accomplish. Even in the young people's departme we have some pretty definite ideas about the ain toward which we religious educationalists are strivin But, broadly speaking, the teacher of an adult class ha no equivalent for the dotted line, the signed contrac the completed sale. There are no adequate standard in the minds of our adult teachers by which they ma judge the effectiveness of their teaching.

The temptation here is to set forth some sweepin goals for the classes. Perhaps it would be possible concoct some very impressive sentiments. But instea I am suggesting that every teacher must work o standards for his own class; standards which fit ever body loosely, fit nobody accurately. This then is ou challenge. We must decide just what we are trying accomplish, and then measure our every effort in term of that yardstick.

A lesson, then, does not proceed along one emotion level, from start to finish. It is a drama, a series experiences rising in intensity. It begins with th scholar whose interest is merely polite, and ends wi the enthusiast who has committed himself to a specif task. Ideally, this should hold true of every session the class. Most certainly the cumulative effect of series of lessons should create this result. In teachin adults, as in selling, it is not theories that count, b results. We must learn what results are worth strivin for, and then measure ourselves by our success attaining them. "Selling the gospel" is a phrase th has become objectionable to most Christians; b when "selling" is given a proper, honest interpret tion it well sets forth the evangelistic task.

FROM THE DIRECTOR'S DESK

By ULYSS STANFORD MITCHELL, M. A., Th. D.
Director of Social and Adult Education[1]

The United Christian Adult Movement as Seen by a Pastor

By Monroe Lafferty Robinson,[2] Alton, Illinois

I have just returned from Lake Geneva, where I attended a five-day conference of the United Christian Adult Movement (July 9-14, 1937). Over two hundred selected leaders in adult work, from sixteen major denominations and twenty-eight states, were in attendance. Northern Baptists were represented by a quota of thirty, coming from every section of our Convention. This movement is not new. It is not an organization. It is "vitality and power, rather than machinery," released from the major Protestant denominations for the purpose of unifying and strengthening all Christian adult work. The movement was initiated a year ago by the International Council of Religious Education. It met again this year to further develop in the field of adult work better definitions, criteria, procedures and resources.

As a pastor I was impressed by the following experiences: the wider group fellowship, the emphasis upon group thinking, the desire to unite upon the things in common, and an opportunity to hear many points of view.

Here is an illustration of what I mean by the wider group fellowship. I came up from Illinois alone. I had no choice as to room or roommate. I was assigned to Tent C, with accommodations for four. After locating my place, my three tentmates arrived. One was a young leader from the Swedish Lutheran Church, one an Episcopal minister, the other a minister of the Congregational Church. Here we were, four leaders from four widely separated denominations, with divergent theological points of view, but united in Christ and desirous of working out together a more effective adult program for vitalizing the religious experiences of hosts of men and women everywhere. It is needless for me to say that we had a most happy time together. I also met prominent educational workers and leaders from other denominations. There was released, therefore, in this conference a spirit of fellowship and a sharing of personal Christian experiences that will make each of us better leaders in our respective communions.

The primary emphasis of the conference was upon group thinking. There were no long speeches for the purpose of stampeding the thinking of the conference as a whole. Eight commissions, dealing with definite areas of Christian interest, were organized. Each delegate chose the commission in which he would work for about five hours each day. To each commission were assigned expert resource leaders to guide the thinking of the group. The following commissions worked out programs:

1. Local Church Program.
2. Specific Situations for Christian Action.
3. Religion and the Economic Life.
4. Personal Religious Living.
5. Christian Family Life.
6. The Church in a Changing Order.
7. Community Issues and Citizenship.
8. World Relations.

The commissions, in most cases, were broken down into subcommittees. All the findings were carefully checked. Each subcommittee reported to its commission, and, finally, each commission submitted a full report to the conference as a whole.

The desire to unite upon the things in common was the predominant attitude. If subcommittees and commissions could not work out satisfactorily contro-

A Vesper Hymn[3]

By Philip G. Van Zandt, Joliet, Illinois

Beneath the arching trees we come,
While sunset paints the skies;
The beauty of God's wondrous world
Fills mind and heart and eyes.
I bow in silence, waiting here
The word of God, for he is near!

As daylight fades, the winds retreat,
The leaves their rustling cease,
The restless waves have disappeared,
And all betokens peace;
My soul, give up your restlessness,
And let God's love your life possess!

The deep-blue sky is far above,
The clouds float in between,
And far beyond them both, the stars
Are there, though not now seen:
And God, perhaps, I cannot see,
Yet over all he watches me.

My heart is listening for the voice
Which once, beside the sea,
Called to His cause twelve valiant youth;
Perhaps he'll call to me!
May I be ready at his call—
To give to Jesus Christ my all!

[1] Correspondence regarding these departments may be addressed to the Director, 1701-1703 Chestnut Street, Philadelphia.
[2] Mr. Robinson is pastor of the Upper Alton Baptist Church.
[3] Written at Conference Point, Lake Geneva, July 9, 1937, during the United Christian Adult Conference. Mr. Van Zandt is pastor of the First Baptist Church of Joliet.

versial questions and phrasings, these matters were referred to a steering committee whose duty it was to avoid differences of opinion, to state, if necessary, majority and minority views, and to emphasize the position on which all could agree. At no time was group pressure or majority opinion used to regiment the thinking of minorities. Respect for the opinions and personalities of others was the rule at all times.

The conference also provided an unusual opportunity to hear many points of view. We shared with one another our convictions, coming from various denominational backgrounds. Differences of opinion were expected and welcomed, but it was surprising how united we were on the great fundamentals of Christian faith and action. We also had the opportunity to hear divergent views in the field of social action. For example, we heard the head of the personnel department of a large automobile concern, the president of the automobile union, a consulting engineer who spoke for modified capitalism, and one who spoke for public ownership of utilities. In each case there was a chance for questions and answers.

Out of this conference come two distinct helps to me as a minister. I recommend them to every pastor and church school superintendent in the Northern Convention. First, the report of the conference. A full report, and of the findings of the commissions above mentioned, is being printed and will be available by September 1. Get your copy from your state convention office, or by writing the Adult Division of The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia.

The second help is the *Educational Bulletin No. 411*, on the "Learning for Life Program." This bulletin is a systematic, guided study plan for adults in the local church. It was developed cooperatively by Protestant evangelical forces of the United States and Canada through the International Council of Religious Education. It provides the adults of the church with a program for directing its work in such a way as to insure continuous growth on the part of all who participate.

We claim that any editor who allows liquor ads to run in his newspaper is knowingly or unknowingly reaping profit on drunkenness and youth delinquency, as liquor is today one of the major causes of youth delinquency. Youth does not naturally rush into drunkenness and crime; they are urged by ads, propaganda, environment, pictures and many other subtle methods, but "greed" profits by the traffic.—*San Gabriel Valley, Calif., Press.*

Not until you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of help—have you relieved poverty.—*Phillips Brooks.*

Lesson Projects in a Boys' Class

By J. W. Atteberry, La Grange, Missouri

A teacher of junior boys is using a method for cr ating interest in the lessons that is proving very helpfu When the teacher was preparing to take up the pla he gave a short talk regarding the next Sunday's le son to start the members thinking. After they ha discussed the lesson he asked them to bring things make the lesson truths more impressive.

It was the parable of the Sower. Two of the bo made a shallow tray to represent the field. It w about eighteen inches long, twelve inches wide, and tw inches deep. Pieces of lath, tacked around a boar resulted in just what they needed. In this tray th had sections of good ground, shallow soil, bare rock and hard ground that represented the path. The was also a section full of weeds. This little fie served to make the words of the parable very interes ing. The different kinds of soil were right the before them during lesson hour.

Another member brought a bag like the sower us when he went forth to broadcast the wheat. One bo who is clever at sketching, drew a picture of t sower as he was scattering the grain. One of the bo gave an interesting account of wheat-harvesting Palestine, how the grain is cut and threshed.

When another lesson was about Peter's vision the housetop of Simon the Tanner, in Joppa, the bo cooperated in making a card-board representation the stone house. They used blue paper for the s There were steps leading up to the housetop and wall around the flat roof. A few other houses sc tered along the sloping shore represented the ci The gray sides of the houses were marked so as look like stone. Teacher and class found that the l son was more enjoyable and appealing with the sce before them. The whole was arranged on a sheet wallboard, enclosed in a wooden frame. The dev was light, and convenient to bring to the classroo If a lesson is centered about the thought of grow the boys find a great many plants to use as illust tions.

The boys are so pleased with this method of less study that they are planning their projects two or th weeks ahead. Other boys are hearing what is be done, and this provides excellent advertising. Th are no dull moments during the lesson and the less truths are remembered because they are associa with things that can be seen.

More consecrated money, money that has pas through the mint of prayer and faith and self-de for the Lord's sake, is the greatest need of our ti —*A. J. Gordon.*

The Soul's Psalm Country

By Basil Miller, Pasadena, California

David could write such beautiful psalms because his soul dwelt in the psalm country. He lived where he penned, and so his heart would break forth in thanksgiving and praise. And he experienced what came in melody from his lips.

He had found the psalm country of gratitude, and with him every day was thanksgiving day. He tuned his heart to receive the glorious impressions of God's beneficence, and so he sang such songs as "Bless the Lord, O my soul!"—"Let everything that hath breath, praise the Lord!"—"He crowneth the year with his goodness."

It was in the same psalm land that Nehemiah lived when he said, "The joy of the Lord is your strength." Paul was not a stranger to like scenes, for he wrote, "Abounding in thanksgiving." All the ages join David in his melodies and sing, "Blessed be the Lord, who daily loadeth us with his benefits!"

"Thou openest thine hand" (Ps. 104:28). This is Thanksgiving month, and let us teachers in whose hands lie golden opportunities for changing lives tune our hearts to the occasion of gratitude; move over into David's psalm land of the soul and learn to give praise to the Almighty. David saw it, and every soul that in thanksgiving posseses God's spirit-life realizes it—the hand of the Lord is opened toward us. How glorious have been his benefits to us Americans throughout the centuries! Valley Forge, Bunker Hill, Concord and Lexington—after sacred memories hovering around Plymouth Rock—a nation that has tasted the bitter of battle and the sweets of victory and peace, all from God's opened hand. He has opened his hand to bestow specific blessings upon some of us: youths to instruct in the path of righteousness; the thrill of soul-winning; watching a life take shape under our instruction.

In the psalm country what was a dirge becomes a doxology. "Thanks be unto God who giveth us the victory!" Victory foretells battle—the war-song is transmuted into a pean of praise. Not many love the scenes of strife, but in this delightsome land of thanksgiving an opportunity is given to lift our voices in doxologies. The soldiers of Cromwell marched to battle singing the One Hundred and Eighteenth Psalm. Their war-song was a doxology. So may ours become. Dirges, funeral music, the tolling of the bells have no place in the life of the person who dwells high on the mountains of psalm land. That which once brought horror now opens wide the gates of glory; a flood of light breaks.

There were many occasions when our Pilgrim fathers might have lifted their songs in moanful dirges. Had not their number been decimated by sickness, starvation, the fatal arrow of the Indian? Were not their crops scant? Was not every night filled with the shrieking clamor of the war-whoop? Yet the notes of their gratitude, mingling with the chorus of nature, became a rolling doxology; swept across the cove and reechoed back from Plymouth hills.

The poet Sam Walter Foss put the sentiment into his "House by the Side of the Road." The man who dwells in this psalm land is not content to be a hermit soul. He plants his house by the side of every road, and becomes a friend of every man.

The highest gratitude to God for his opened hand finds its outlet in service. You are teachers, leaders of youth, molders of the coming generation; your opportunities for shaping life are as many as the sands of the sea. Grasp them. Accompany your oratorio of praise with the practical steps of elevating some lad, instructing some lassie in the glory of righteousness. The service of life is made up of tiny deeds grandly done.

Young Leonardo da Vinci, we are told, built a wonderful mosaic from the scraps that his master tossed carelessly aside. So may you and I take what comes our way, live where the Master plants us, dwell by the side of the road, seek what others pass by as worthless, and set them all into fair mosaics—of lives.

Somebody placed in the hands of Andrew Fuller, Bunyan's books and Erskine's *Gospel Sonnets*. They transformed his life's outlook. It was he that in the providence of God inspired William Carey; said to him, "You go down into the mine, and we will hold the ropes." And what a service of achievement was Carey's! For the innumerable opportunities for such helpfulness and service that are ours—"Bless the Lord, O my soul!"

"Christian Fruitfulness"

(*Concluded from page 323*)

real value by the fact that for four thousand years in India the lives of the rich and the poor have run in parallel lines and have never once met. A man's ideas are at all times but the flame of the mind; the great question is, Is there fruit as well as flame, and have the blossoms slowly changed into the fruit that is for the healing of the nations?"

That's what Christ must have had in mind when he pled with his disciples—if they could not believe on him for his own sake, at least to believe in him for his work's sake.

The fruit of the Spirit is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." And such fruit-bearing is as natural and inevitable for the vine as is the bearing of the branches.

THE ORGANIZED CLASS

The Clara Bawden Bible Class, Central Baptist Church, Elizabeth, New Jersey

Walter T. C

The Clara Bawden Class, Elizabeth, New Jersey

This class has its name from Mrs. William H. Bawden, its teacher from 1927 to 1935. The present teacher is Mrs. Miller Lance. The aim of the class "has always been to do small things and do them well." They have assisted the church and many causes outside the church with money and service, in many ways. There are thirty-seven active members. In the group picture, front row, left to right, will be seen: fifth, Mrs. J. C. Disbrow, president; sixth, Mrs. Lance. Pastor Earl Spencer stands in the rear.

Mizpah Class, Long Beach, California

This class was organized thirty years ago, but of the original members still belong. These wor feature attendance at the church prayer-meeting, in this have made a remarkable record. In m other ways they effectively promote the interests the church. In the group picture, front row, lef right, will be seen, second from end, Mrs. Ne Sawyer, secretary; third, Mrs. A. O. Schof teacher; fourth, Mrs. Linnie V. Green, presid fifth, Mrs. A. E. Story, treasurer.

Mizpah Class, Long Beach, California

RECENT BOOKS

Order All Books from The American Baptist Publication Society

CHRIST AND SOCIAL CHANGE. By Joseph Martin Dawson. The Judson Press. ix and 222 pages. Price, $1.50.

Nothing is more important just now than that Christian people shall clearly understand the meaning and implications of Jesus' gospel for the pronounced changes that are taking place in society and government. In this book Doctor Dawson aims to help us to such an understanding. He knows his Bible, but he knows too what is going on in the world. His reading, on all sides of all social questions, has been wide and up-to-date. He is fearless, sometimes perhaps radical, but always sane and fair—because he keeps close to Jesus' teachings. Significant chapters are: "The Loss and Recovery of the Social Hope"; "Can We Get Christ Into the Economic Order?"; "Social Attitudes that Hurt or Help"; "Can the Christian Family Endure?"; "Can the Church Stop War?" In this book Baptists are making a contribution to the literature of social Christianity similar to that they made a quarter of a century ago in the writings of Walter Rauschenbusch, Shailer Mathews and Samuel Zane Batten. It will be a helpful, constructive book for young people, as Doctor Dawson's pastorate of twenty-two years of the First Baptist Church of Waco—the seat of Baylor University—has thoroughly familiarized him with the thinking, the dissatisfactions and the hopes of the "younger generation." It might well be recommended for collateral reading in connection with courses in Christian Service and Social Christianity at assemblies and conferences and in leadership-training classes.

MANCHESTER BOYS. By Mitchell Bronk. The Judson Press. Illustrated. xvi and 128 pages. Price, $1.50.

For youngsters who like true stories of boys' adventures and pranks of other days, and for "oldsters" still young enough to see a friendly mirror of their own youth in tales of small-town doings, this book should prove a real find. Written in the entertaining, simple style of the practiced story-teller, these colorful stories present a clear-cut picture of life in upstate New York in the eighties, and with an enjoyable directness reveal many profound truths of human nature without too much moralizing. Pike Strong's courageous rescue of his drowning tormentor in icy waters is packed with excitement and good sportsmanship. The tattered little Dabney Boy dying of injuries sustained in saving his friend and Sunday school teacher from bandits presents a touching picture. It is easy to sympathize with the boys' contempt for Sile Rogers, who was mean enough to have them arrested for gathering black walnuts on his property. The description of the wild-cat scare is amusing and typically boyish. The magnanimity shown by the boys toward Old Butts, the town drunkard, reveals the rewards of kindliness. And there are many other episodes that will stand out vividly in the mind of the reader. *Manchester Boys* is a book that you will buy for your own boy—and then insist upon keeping in your own library. (G. M.)

THE HEELS OF A GALE. By Captain George H. Grant. Little, Brown & Co. Illustrated. 259 pages. Price, $2.00.

A thrilling sea-story, by a sea-captain, for older boys and other young people. Bruce Burns enters enthusiastically on his first command, as second mate on the tramp steamer Queen. Trouble comes from the beginning, with a cruel and unscrupulous captain, a dissatisfied crew, and threats of mutiny. Through it all Bruce makes good.

EASTWARD; THE STORY OF ADONIRAM JUDSON. By Stacy R. Warburton. Round Table Press, Inc. 240 pages. Price, $2.50.

Doctor Warburton has had wide experience as a pastor, a foreign missionary, editor of the *Baptist Missionary Magazine*. He is professor of Christian Missions at the Berkeley Baptist Divinity School. He has here given us a very worth-while life of Judson.

OUR PERENNIAL BIBLE. By Helen Nicolay. D. Appleton-Century Company. 282 pages. Price, $2.50.

Miss Nicolay out of her experience as a teacher in the Sunday school, as a student and writer has given us in this volume "a literary approach" to the Bible. She discusses myth and legend as connected with Bible stories, and from the modern point of view seeks to make the Book better understood.

PHILOSOPHY STUDIES RELIGION. By David Lee Jamison, LL. B., Th. D. Fleming H. Revell Company. 192 pages. Price, $1.50.

The author, a professor in the Eastern Baptist Theological Seminary, teaches philosophy from a very practical view-point. He discusses the philosophic conditions of the universe, and from this background religion, its meaning and expression. He is very clear in presenting Jesus Christ as the founder of a religion which is destined to be universal both in its principles and its application to all human needs.

DAPHNE DEANE. By Grace Livingston Hill. J. B. Lippincott Company. 317 pages. Price, $2.00.

Written in Mrs. Hill's usual sympathetic and thrilling style, telling a story of the old home town. A young man after the death of his parents came back to sell the fine old estate. He met an attractive, re-

fined girl who lived in a little house next door. His purpose and his entire outlook on life were changed. It is an attractive love story, with a religious tone.

What Is this Moslem World? By Charles R. Watson. Friendship Press. 1937. 207 pages. Price, cloth, $1.00; paper, 60 cents.

The author, born in Cairo, a son of missionaries, himself a missionary among Moslems, and author of several books, shows his readers the Moslem world of 250,000,000 people, still remembering the ancient wounds left by the Crusades, and presenting to the Christian missionary enterprise the most difficult of all fields. An important contribution to mission-study literature; both informing and interesting.

The Education that Educates. By Marion E. Cady. Fleming H. Revell Company. 1937. 260 pages. Price, $2.00.

The author defends the thesis that the system of education practised by the Hebrews was in every way superior to that employed by other ancient nations. The Hebrew system, he finds, was based largely on the teachings of the prophets and extended to the field of science, physical and industrial education, history, literature, music, art, architecture and philosophy. He argues that educators of today, if they would see a higher type of manhood produced, must turn away from their present philosophies—which have led them into hopeless confusion—and adopt the ancient practices which not only have demonstrated their effectiveness but also have the sanction of the Holy Scriptures. Large use is made of proof-texts.

Church Group Activities for Young Married People. George Gleason. Published by the author, 715 South Hope Street, Los Angeles, Calif. 1937. 161 pages. Price, $1.00.

The conclusions of this book are based upon factual data and deserve careful consideration. There is a viewpoint presented here greatly neglected by many of our churches in regard to the place of fellowship in the life of the young adult. Mr. Gleason has concentrated entirely upon the married young adult, and to this extent delimits considerable of young adult life.

The book does not give the usual emphasis upon the teaching program as the point of interest, but suggests a variety of projects around which the age-group may rally. Every pastor and leader of young adults would profit by the reading of this text.

Poems for Daily Needs An Anthology. Clark. Round Table Press. 1936. 235 pages. Price, $2.00.

With this new volume Thomas Curtis Clark will add more friends for his anthologies. It assembles choice poems of challenge and action, consecration, faith, hope, love, home, happiness, friendship, motherhoo patriotism and world peace, spiritual devotion, ever tide, contemplation, death and immortality; some ol some new; and chosen from world-wide sources. Th careful classification and indices add to the book value.

HUMOR, OLD AND NEW

Mrs. "I have a lot of things to talk to you about. Mr. "Good. I'm glad to hear it. Usually you wan to talk to me about a lot of things you haven't got.

Customer. "Are these doughnuts fresh?"
Clerk. "I don't know, madam. I've only bee here a week."

Mr. A. "Your dog bit me."
Mr. B. "Impossible!"
Mr. A. "Prove it!"
Mr. B. "First, my dog has no teeth; second, h is not ferocious; third, he is particular whom he bites fourth, I have no dog."

Judge. "Now I don't expect to see you here again Rastus."
Rastus. "Not see me agin, jedge? Why, you-a ain't goin' to resign, is you, jedge?"

A youth had just driven home from college at th close of the term.
"Did you pass everything?" asked his mothe anxiously.
"Everything but two motorcycles. They must hav had airplane motors in them."

An orator, warming to his task, took off his coa which rather disconcerted one of the stewards of th meeting, who thought that a reporter would make sensation out of the incident. After the meeting h said to the speaker, "I don't suppose you knew, whe you removed your coat, that a newspaper-man wa present." "Yes, I did," was the reply, "but I kep my eye on the coat all the time."

Lesson Topics for December

December 5. Christian Rest. Matt. 11:28-30; Hebrews, Chapter 4.
December 12. Christian Fellowship. 1 John 1:1-7; Rev. 21:1-7.
December 19. The Birth of Jesus. Luke 2:1-20.
December 26. Christian Consecration. Mark 1:16-20; Philippians, Chapter 1.

INTERNATIONAL SUNDAY SCHOOL LESSONS
IMPROVED UNIFORM SERIES
FOURTH QUARTER, 1937: STUDIES IN THE CHRISTIAN LIFE

AIM. To create and deepen individual fellowship with Christ and to quicken the conscience of Christians that they may carry the spirit of Christ into all their activities and relationships

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1935, by the International Council of Religious Education and are used by permission

LESSON VI. NOVEMBER 7. THE CHRISTIAN CURE FOR STRIFE

Col. 3: 1-17

GENERAL THEME: CHRISTIAN CHARACTER AND PEACE

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Micah 4: 1-5

KEY VERSE: And let the peace of Christ rule in your hearts, to the which also ye were called in one body.—Col. 3: 15

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2 Set your affection on things above, not on things on the earth.
3 For ye are dead, and your life is hid with Christ in God.
4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
6 For which things' sake the wrath of God cometh on the children of disobedience:
7 In the which ye also walked some time, when ye lived in them.
8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.
9 Lie not one to another, seeing that ye have put off the old man with his deeds;
10 And have put on the new man, which is renewed in knowledge after the image of him that created him:
11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.
12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.
14 And above all these things put on charity, which is the bond of perfectness.
15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.
16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

A Bible Message for Every Day

Monday. New Life in Christ. Col. 3: 1-11. The awakening of springtime has been used in comparison. So conversion should be accompanied by spiritual joy and gladness, as well as moral freshness and beauty.

Tuesday. The Peace of Christ. Col. 3: 12-17. In order that the peace of God —that is wonderful beyond human understanding (Phil. 4: 7)—may be ours, we must cultivate "forbearance," "charity," and these other virtues that still life's storms and smooth its irritations.

Wednesday. Christian Ethics in the Home. Eph. 6: 1-9. "Walk in love." If all the members of a family would do that what a beautiful home life would result! Yet why shouldn't they? For Christ did—the rest of that verse 2!

Thursday. Christian Ethics in Society. Eph. 4: 25-32. "Let not the sun go down upon your wrath" is splendid advice (vs. 26). Get the sense of injury "off your chest," the bitterness out of your mouth, as soon as possible. Wrongs grow by nursing them. Jesus said, "Agree with thine enemy *quickly*" (Matt. 5: 25).

Friday. The Gift of Peace. John 14: 25-31. Get the full sense of verse 27 here. The peace that Christ gives is his, not—or not always—the world's kind. And we may have that peace even when our lives are storm-tossed.

Saturday. Peace Among Brethren. Matt. 5: 21-26. How would Jesus define "brother" here? Why, by telling another Good Samaritan story; or with the gesture that he used in Matthew 12: 49.

Sunday. When Peace Reigns. Micah 4: 1-5. In vain do the nations come together for peace conferences and leagues of nations and all that—until they come with the resolve and intention, "Let us go up to the mountain of the Lord."

At the Threshold of the Lesson

Colosse (better Colossæ) was anciently a great and important city, but by the first century had lost much of its prominence to near-by Laodicea, through a change in the Ephesus-Euphrates caravan route. It was the home of Philemon, but Epaphras (Epaphroditus) seems to have been the leading spirit of the Christian congregation there.

There was a large Jewish community, and into their worship considerable strange belief and practice had filtered from the composite religions of Asia Minor. Angel-worship largely prevailed (2: 18). There was Gnosticism, and loose interpretations of the law. The members of the church at Colosse were Gentiles (1: 27), but a portion of them had become tainted with these speculations and errors. To oppose and correct them was one of the purposes of Paul's letter. It was evidently written from Rome, during the first captivity, A. D. 58-64. It was dispatched by Tychicus and Onesimus—the latter carrying also the epistle to Philemon.

Colossians may be roughly divided into two sections, the one chiefly theological (1: 3 to 3: 4), the other practical and ethical (3: 5 to 4: 6). In 2: 8-23 Paul attacks the heretical drift of some of the members. Besides angelology, there was a Higher Thought movement (vs. 8). In short, Christ was getting dethroned. They were to remember that they professed to be "risen with Christ."

The Lesson Before Us

I. THE LIFE ABOVE. Vss. 1-4

The Christian life is a dying and a resurrection, a putting off and a putting on. Paul sees it in the figure of baptism (2: 12). The risen life—"with Christ"—is a life in union with Christ.

To seek "those things which are above" means, then, to share Christ's ideals, sentiments, motives; and that is, to live for and by eternal, not temporal, values (cf. 2 Cor. 4:18). This is set forth in the strongest possible terms in verse 4: "Christ who is our life."

This Christian life is a hidden life (vss. 3 and 4), in the sense that there is much about it that is strange, paradoxical, inexplicable; much that must be taken on faith. We do not always see clearly the plan, the way, "the distant scene." But one day—"that Day"—when He appears and we are with him in glory, that hidden life will be manifest, and all will be as clear and real as some dear face into which we look, not its reflection in a burnished silver mirror (1 Cor. 13:12).

II. Off with the Old. Vss. 5-9

Paul is no idealist. He knows that even the life that is risen with Christ will have clinging to it "members" of the old life. Nor will they of themselves die and slough off; they must be killed ("mortify") and torn away. Paul is very realistic. He uses strong terms. While in verses 8 and 10 he seems to have the figure of putting off and putting on garments, at first he says bluntly "kill"—these evil thoughts and habits; excise them, throw them away; they are "dead flesh."

Paul likes to catalog, to list, the sins and the virtues. So here, verses 5, 8, 9. "You Gentile Christians of Colosse know what I mean, for they belonged to your old life" (vs. 7).

III. On with the New. Vss. 10-17

"Which is renewed in knowledge" is paraphrased by Stevens: "a new life whose nature it is to develop into an increasing knowledge and likeness to God." The thought is of the believer's maintained union with his Lord, and his realization in that union of continued peace and power. To Paul Christ is so thoroughly the image of God (1:15) that it is difficult, or unnecessary, to distinguish his divine pronouns.

"Where there is" (vs. 11). In this risen life with Christ the old distinctions of race and social condition fade out. We see every man so backgrounded by Christ, and all men so united in his fellowship, that the whole Kingdom of the redeemed is nothing but Christ.

Notice that the virtues that are to be "put on" (vs. 12) are those that have a direct social value, just as the sins that were to be put off were antisocial sins.

"Holy and beloved"—see how splendidly the apostle distinguishes those Colossian Christians!

"Bowels of mercies" reminds us that in antiquity the tender affections as well as the violent were located in the intestines, and not the heart.

Even though he was not one of the Twelve, Paul in this passage strongly echoes Jesus. Goodspeed has "tenderness of heart" for "bowels of mercies." Then there are: kindness, humility, gentleness (rather than meekness), forbearance, putting up with all sorts of things from others, forgiveness, and, supremely, love (the word used in 1 Corinthians 13, "charity").

"On top of all these things, put on love," is the literal reading. For love is the bond which secures the wholeness ("perfectness") of the Christian character. "If love is lacking, all other good is nothing; it dissolves" (Chrysostom). "Hypocrisy can do Christian actions, love alone does them Christianly" (Pasquier Quesnel). Love as Paul uses the word is not an inner tender emotion, but an outgoing, practical, organizing sentiment—for this risen life "is hid with Christ in God"!

IV. Christian Character and Peace

The mortification of the antisocial sins makes for peace in the individual. There is not one of the sins here in Paul's list that does not disrupt personality, keep one upset, on hot coals, psychologically; whereas the virtues enumerated all integrate, uplift, and because they help put one right with God and the world (one's fellows), accomplish peace in the life.

"Getting along with people" is peace in one's family and social life. Paul takes up family relations in the last section of the chapter (vs. 18ff.). These five or six virtues that he has enumerated, put in practice, prevent jar and jealousy, bickering and nagging, and all the other rifts that can easily spoil the peace of home, church or community.

There might also be nations "risen with Christ." Indeed, that is the church's dream—Kingdom to Come—city of God—new Jerusalem out of heaven. As yet only Utopias, alas! But why not? If the nations of the world—or just Christian nations—would put away strife and vainglory, and esteem other nations better than themselves (Phil. 2), and lie not one to another, and cease discriminating between Greek and Jew, Barbarian and Scythian, and forbear and forgive, and on top of all this put on charity—doesn't it seem likely that there would be a reign of peace on earth, that would become the peace of God? In the Sermon on the Mount "blessed" is promised to the peacemaker, not to the conqueror.

Christ bequeaths his own peace. "Peace I leave with you, my peace I give unto you" (John 14:17). It is a peace, said our Lord, unlike that which the world bestoweth. It is of a much higher kind: a peace which is peculiar to Christ, uninfluenced by the adverse forces of the world; a peace "which passeth all understanding" (Phil. 4:7). The possession of such peace does not render us immune from conflict, but it gives us calmness of soul amid the fiercest strife, guards our hearts and thoughts in Christ Jesus, and imparts the utmost assurance of ultimate victory.

Practical Questions for Class Discussion

¶ In what ways does "the wrath God" come upon those who pra tise the vices mentioned in verse

¶ How do the passions and sins me tioned in verse 8 react upon a ma

¶ When you speak of a "peaceab man," just what do you mean?

¶ Are quarrelsome people ever happ Why not?

¶ Can you suggest the help that mo ern psychology affords us in unde standing the argument of this cha ter?

¶ Apply the teaching of the chapter the breaking out of the World Wa To the present struggle between ca ital and labor.

¶ What do strikes do to a community?

¶ What is meant by the expression, "t peace of God" (Phil. 4:7), used the Benediction formula?

¶ How do you explain the fact that s many Christians and Christian n tions are not, factually, lovers peace?

Notes and Comments

The redeemed life is hidden with Chri in God. It is indeed concealed from th natural eye and a mystery to unregene ated man; but much more is involve here. It is the hiding or storing of saved soul in the one spot of safety in a the universe. To have our lives hidde with Christ in God is to have them a secure as the very throne of God itsel —*Hight C. Moore.*

Throughout the Christian life a cond tion of peace is maintained only by continuous victory over the world, th flesh, and the devil. To be victorious i life's conflicts there must be entire subo dination to our great Leader. "Grea peace have they that love thy law, an nothing shall offend them" (Ps. 119 165).

The Bible's attitude toward war, whic is a troublesome matter for many peace loving Christians, can be regarded as twofold one: (1) *Its historical attitud* In this sense Scripture may be sai almost to countenance war—for the peo ple of those ages and lands. It was part of the scheme of ancient civilizatio As was slavery. You cannot conceive o a warless antiquity. (2) *Its moral att tude.* The best teaching of the Old Tes tament prophets, and especially the gos pel of Jesus, allow no room for war are plainly and pronouncedly agains fighting, by individuals and by nations.

According to the Bible, the only justi fiable and permissible war is that agains sin. (Is sin sometimes so in men tha an exception must be made to the gen eral principle?) Some prefer the alter native that the world is not ready ye not even the Christians of it, for thi ideal peace doctrine of Jesus; that n matter how sinful war is, it is an un avoidable evil—up-to-date.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

CHRISTIAN CHARACTER AND PEACE

This third chapter of Colossians is hard to take." Doctrine and deed are ntertwined. There are very heavy con-iderations: dead to sin; raised with Christ; identity with Christ; all one in Christ—no racial or national distinc-ions; peace of the heart even in an lien atmosphere; stiff suggestions about ersonal, family and communal behavior.

I heard a report a few days ago of the Boy Scout Jamboree in Washington, D. C., attended by approximately twenty-ix thousand Boy Scouts. "Did the olored and white troops mingle?" omeone asked. "For the most part, he races were separated," was the reply f the young man who had attended the ffair. With obvious satisfaction, how-ver, he added: "In a few cases the olored boys did actually meet with the vhite boys." Whether race prejudice nd the customs, conventions and be-aviors founded upon the same will ever lisappear from among us I do not know. do know that Pauline teaching in the hird chapter of Colossians indicates that should disappear.

We grow insensitive to the compre-ensive demands of the Christian faith. Mighty things are expected of us. How an anyone measure up to the expecta-ions of the apostle as set forth here and lsewhere? Suppose Paul were writing o the church in my city or your city; uppose he were recognized as leader nd teacher and were telling us to lift ur hearts and souls in the aspirations f verse 2 in this third chapter; suppose e were counseling us that all races and ations are equal in the fellowship of esus; suppose he wrote to us that *all* ur deeds should be done in the name f the Lord Jesus, that our hearts should e tuned to heaven rather than to earth —what would be our reply?

DEAR PAUL:

Your recent letter at hand. Very glad o hear from you. What you say about eace and love and aspiration and the quality of all men is mighty fine in heory. We do not file any exception. Ve take it, however, that you would not nsist upon a literal application of the igh principles, the validity of which we ecognize. You recall the old proverb o the effect that circumstances alter ases. After all is said and done, Paul, re we to expect that you positively want s to ignore the conventions and customs nat have been built up with reference to ace segregation? Think for a moment, dear friend and pastor. Do you realize what you are advocating? It just isn't done any more. Why (if you will pardon me) it seems a bit preposterous. What you are advocating goes into the matter of housing, street-car travel, education and employment. The strict compliance with your noble suggestions would embarrass us beyond the power of expression—at least of decent expression. Just the day before yesterday our local school board, in this Northern city, voted to district the city in such a way that Negroes will be compelled hereafter to attend their own schools. (Of course you understand we tried to fix it in such a way that the feelings of our colored brethren would be hurt as little as possible). We want you to understand, Paul, that we heartily accept brotherhood *in principle.*

Of course, too, we want to keep one eye on the things that are above. Can there be any objection to our keeping the other eye on the things that are upon the earth? You know as well as we do that we have to earn our bread and butter, that we have to store up for an uncertain future, that the system we are working under calls for observance of trade rules, provides for interest on investment, presupposes a fair profit, accepts intermittent employment as unavoidable, involves maximum output, keen competition. We fear, dear Paul, that you are not very familiar with all the demands of business, commerce and the social life.

We accept your suggestion about looking up. You mean of course that we should aspire—in all respects. We should aspire for better business? more profit? new rugs in the house? two cars in the garage? If you mean that aspiration is the beginning of accomplishment, we are with you. This hitch-your-wagon-to-a-star business is all right. You do not want to hold our aspirations *down* to the things that are *above,* do you? Sometimes we fear that you are a mystic, Paul. Did you ever have to meet a payroll? Did you ever have a brawling wife? Did you ever have a barbarian as your next-door neighbor? Did you ever have a fellow wreck the prospects of a mighty good sale by doing you "dirty"? If yes, did you ever try to love that fellow? Really love him, we mean. Of course you can say, "Hello Jim, how's the family today? Business pretty good?" But can you really l-o-v-e him? We find it pretty tough going, although we believe you have the right idea, Paul.

Please believe us that we were mighty glad to hear from you. We'll do the best we can, taking all things into account. In closing, let us drop this question (no offence intended, Paul, we assure you): Do you really mean all the things you say about looking up, and peace, and equality of all, and being loving? For literal application you know? Seems hard to take in this day and age. Good-bye.

Fraternally yours,

TWENTIETH-CENTURY CHRISTIAN.

[1] Professor Stillman is director of the School of Social Administration in Ohio State University. He is the author of *Social Work Publicity.*

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

THE CHRISTIAN CURE FOR STRIFE

This month brings the celebration of Armistice Day and Thanksgiving, and the completed verse of our Golden Text included both these. In fact, many people are coming to realize that Christ and peace and gratitude are not far apart.

Sixty years ago in the Garo hills lived tribes so savage that the English Government had come to the conclusion that nothing but killing them off would ever make the country safe for people to live near. Just as this order was about to be put into effect a Baptist missionary asked permission to try Christ's way. Openly skeptical of how it would come out, the officials granted the request. Dr. Joseph C. Robbins tells us the missionary's way has succeeded. When Doctor Robbins was in Assam on a recent visit to mission-fields the Garo hills was included in his itinerary. For his special benefit as a representative of the society that has sent to them the first missionaries, the children and grandchildren of those head-hunting Garos put on a pageant showing the changes that had come in sixty years. And they did it all without the help of the local missionary. It was a surprise to him as well as to Doctor Robbins. The first of the eight scenes was of an old head-hunting village of sixty years ago. The last was two thousand natives singing "All Hail the Power of Jesus' Name!" Peace through Christian teaching came to this country.

What happened in that far-away, little-known section of the East is the thing many believe must happen before any great progress can be made toward peace on earth. That is that a large number of people must be guided and controlled by Christ's spirit. What any community needs more than a greater police force is more men who need no policing.

Two or more years ago a pioneer explorer sat alone in his outpost hut at the South Pole. To keep his mind off his own loneliness, illness and approaching depression, Admiral Byrd decided: "I will take charge of my mind and find an answer to this question, *What is the most important thing we in our generation can do?*" Byrd's conclusion was that the promotion of world peace is our most important task. Back here in America he is suiting the will to the deed, and throwing so much influence in the direction of peace that at the biennial convention of the Young People's Society of Christian Endeavor, held in Grand Rapids, Mich., in July this year, Admiral Richard E. Byrd was given a

citation of the international Christian youth movement honoring him for his peace activities. In replying to the presentation Admiral Byrd warned the fifteen thousand young people assembled not to fix their minds on any one of the various peace movements today to the exclusion of all others. He told them that any organized system for enforcing peace would be subject to failure. Only the will to peace in the minds of a large enough group of world leaders and world citizens would assure the prevention of war. As Christians we should have greater confidence that peace on earth and good-will toward all men is a possibility and not a poetic fancy of a group of wandering angels.

Many people are thinking today that the next great discoveries are to be in the realm of the spirit. It would seem that Paul had in mind peace of mind and victories of the spirit when he wrote to the church at Colosse. He urges that the Christians should live with their ideals high, with control over evil desires. He commands them to forsake habits which had been common to them before they became followers of the Lord Jesus Christ: losing their tempers, speaking angrily to people, lying to other members of the church. He further commands them to replace these unholy habits with others. Paul certainly believed that Christians should be different. He made it very plain that they should order their lives with loyalty to Christ their supreme purpose. L. B. Mosely, speaking at the Northern Baptist Convention in Philadelphia, said: "Like the English people and the recent coronation of George VI, we are crowning Jesus with pageantry, not with authority." When enough people are bonded together in love, with the peace of Christ ruling their hearts, we shall know the answer to the question, How may I have peace? We shall know the Christian cure for strife.

The Lesson Illustrated

Susanna G. Fisher

The Compass

Set your affection on things above, not on things on the earth (Col. 3:21).

The compass on board an iron vessel is very subject to aberrations; yet for all that, its evident desire is to be true to the pole. True hearts in this wicked world, and in this fleshly body, are all too apt to swerve, but still they show their inward and persistent tendency to point toward heaven and God. On board iron vessels it is a common thing to see the compass placed aloft, to be as far away from the cause of aberration as possible: a wise hint to us, to elev our affections and desires; the nearer God, the less swayed by worldly inf ences.—*Spurgeon.*

In His Name

Do all in the name of the Lord (C 3:17).

There is an old legend of an enchant cup filled with poison, and put treach ously into a king's hand. He signed t sign of the cross, and named the na of God over it, and it shivered in grasp. Do you take this name of t Lord as a test. Name him over many cup which you are eager to drink and the glittering fragments will lie your feet, and the poison be spilled the ground. What you cannot lift befo his pure eyes and think of him while y enjoy, is not for you.—*Selected.*

One in Him

But Christ is all and in all (Col. 3:1

In a gallery was exhibited a beauti picture of Christ. A man stood f awhile gazing upon the picture, and and by said, "Oh, how I love him." gentleman at his side said, "I love h too." Then others expressed agreeme They were one in the presence of Chri So should it be with all mankind. T vision of Christ should bring peace earth, and good-will toward men.

Lesson VII. November 14. THE CHRISTIAN MINISTER IN THE MODERN WORLD

1 Timothy 4; 2 Tim. 2: 1-4. (Verses printed, 1 Tim. 4: 6-16; 2 Tim. 2: 1-4)

General Theme: THE CHRISTIAN MINISTER

[This lesson written by William T. Milliken, D. D., Portland, Oregon]

Devotional Reading for the Opening Service: Acts 20: 31-35

KEY VERSE: Neglect not the gift that is in thee.—1 Tim. 4: 14

1 Timothy 4: 6-16

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

2 Timothy 2: 1-4

1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

A Bible Message for Every Da

Monday. A Good Minister of Chri 1 Tim. 4: 6-16. A good minister is li a good conscience; he reminds men— the things of God. He must be a di gent man; also be a studious one. T moment he ceases to study he begins die—from the collar-button up!

Tuesday, A Good Soldier of Chri 2 Tim. 2: 1-13. Strong character forged in the fires of patient endurand Paul says in Romans that to be glorifi with Christ one must have suffered wi him.

Wednesday. A Faithful Witness. Ac 20: 18-30. At Miletus Paul reviews h Ephesian ministry. Who of us da issue the challenge, "I take you to re ord this day that I am pure from t blood of all men"?

Thursday. A Good Pastor. 1 Pet 5: 1-7. I wonder if Peter did not ha in mind, as he penned these words, t echo of a voice, in the gray dawn, by t lake, saying, "Lovest thou me? . . . Th shepherd my sheep."

Friday. God's Stewards. Titus 1:5-9. In verse 5 called elders, in verse 7 bishops, they were evidently the same. He must be blameless as a husband, and blameless as a steward of God.

Saturday. A Faithful Minister. Acts 20:31-35. The key to Paul's entire ministry is found in the concluding clause, "It is more blessed to give than to receive."

Sunday. The Good Shepherd. John 10:7-18. The shepherd spirit of unselfish love it is that marks the true shepherd from the hireling. The one cares for the sheep, the other thinks only of himself.

At the Threshold of the Lesson

Timothy was a native of Lystra; his father probably was a Greek, but his mother Lois and his grandmother Eunice were devout Jews and lovers of Scripture. He may have been converted on Paul's first journey, and now as he passes through Lystra on his way to Troas the great apostle takes him with him.

The Book of Acts ends very abruptly, at the close of the second year of Paul's imprisonment. About that time Tychicus and Onesimus were starting out for Asia with Paul's letters to Philemon, Ephesians, Philippians and Colossians (Col. 4:7-9). This was in 62 A. D. Tradition says Paul was released in 63 A. D., and possibly visited Spain, as he so earnestly desired (Rom. 15:24-28). He spent some time in Crete (Titus 1:5), and visited Asia and Macedonia (1 Tim. 1:3). In the autumn of A. D. 67 he planned to meet Titus at Nicopolis in Dalmatia (Titus 3:12), but the imperial power seized him and carried him to Rome, where he was beheaded, probably in the spring of A. D. 68. First Timothy and Titus were written before this second imprisonment, and Second Timothy was penned as Paul lay in the Mamertine prison awaiting death. From these letters are drawn the counsels of this lesson.

The Lesson Before Us

I. Be Wary of False Teachers
1 Tim. 4:1-5

The Christian minister must learn to recognize the teacher with the cauterized conscience. Those early Nicolaitans thought to gain merit with God by mortifying the flesh. "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). The only moral content in eating lies in its effect upon one physical'y.

Paul advised against marriage (in Corinthians) because it robbed the worker of some of his fearlessness. Fear for the safety of his wife made him waver.

But the minister is no ascetic. Symon Stylites sought his own salvation on the top of a tall pillar, and cared not if the rest of the world went to perdition. God wants a normal life, lived self-forgetfully, for others. The elder is to be husband of one wife—a monogamist, not a monk (1 Tim. 3:2).

II. Be a Remembrancer. 1 Tim. 4:6

Nathan was a gadfly to David's conscience. What Ahab feared most of anything upon earth was stern, rough-clad, old Elijah. Did you ever see a smart youth ditch his cigarette when his mother passed by? Unless vile stories suddenly end when the preacher heaves into sight, something is wrong with the preacher. Should the same not be true of the deacon, or the Sunday school teacher?

"Nurtured up in the words of faith and good doctrine." When these things fill the life their overflow vitalizes the very atmosphere around their possessor. And this overflow is what counts.

III. Be an Exemplifier
1 Tim. 4:7-12

When asked about her pastor old colored Dinah said: "First de 'slidin' elder sent us a locus' preacher. But he didn't do us much good. Nex' he gib us a circus rider, but he was no better. Dis year he sent us an exerciser, and dat blessed boy has done us more good dan all de others rolled togedder." Blessed be the "exerciser"! He has no time to flirt with "Unity," or to dabble in astrology, or to waste time over "Anglo-Israel"—old wives' fables! He passes up *True Story,* and is not cajoled by the *Purple Book,* the *Green Book,* or any of their ilk of various colors. A basket half-filled with rubbish has that much less room for apples.

He keeps his body in trim—it is a temple of the Holy Spirit. Alas for the man who has forgotten how to play! Still more to be pitied is the man who has come to make play an end in itself? But godliness is both a beginning and an end, having promise both for the present and for the hereafter.

What do you think that Paul meant by verse 10? "Saviour of all men, specially of those who believe"! Even though the "whosoever will" of John 3:16 is general it does not alter the "condemned already" of John 3:18. "How do you reconcile the facts of God's foreknowledge and election with that other fact of man's free will?" I don't. Both are facts. Until we have more data, at least, why not accept them as such? If we could clearly understand all about God's plan of salvation, should we not doubt that it is the product of a mind greater than our own? But the moment we face the work of the Infinite we run into mystery. And the very magnitude of that mystery betokens the power of the Infinite.

Verse 12. The good minister of Christ must live what he teaches. He must possess a sanctified tongue. His speech must be both pure and kindly. Hezekiah Harvey (*American Commentary*) says: "In the first couplet, 'in word and conduct,' the apostle has set forth the exterior life; in the second, 'in love and faith,' the interior life." Timothy's youth will be overlooked if his faith is unwavering and his purity unquestioned.

Verse 13. A spring must be fresh both in its intake and in its output. Unless it is fed, not by seepage, but by a constant new flow, the output will become stale: unless it gives forth constantly, its waters will stagnate. Hence the injunction to take heed both to reading and study, to exhortation and to doctrine.

IV. As One Set Apart. 1 Tim. 4:14-16

What gift came by prophecy and the laying on of hands? "That this was some invisible gift, or secret virtue trickling from the apostles' fingers, to be transmitted in like manner through the ages by successive ordinations, as something essential to a valid ministry, is a grotesque assumption" (Harvey). Alford (*Greek Testament*) says that the special "gift" was that of ability in teaching and ruling the church.

"Given by prophecy." Mack has, "Given thee on account of prophecy"; Alford, "Given thee by means of prophecy." Harvey suggests that it was given because of someone foretelling it through the Holy Spirit back in Lystra or Iconium. How do these views differ? Take your choice.

"Be diligent." Neither the Lord, the saint, nor the worldling has much use for a lazy minister. "Give thyself wholly to them." The man with a single purpose wins by his very earnestness and sincerity.

V. Be Stedfast. 2 Tim. 2:1-4

First, Paul bids Timothy to be strong, not in his own might but in the grace of God. The gospel ministry offers the lure of a dare, a challenge of faith, the spur of the seemingly impossible. Financially there is nothing in it; and it attracts the criticism of the world-wise and the wisecracks of the unthinking. But it amazes the world, for sacrifice of self and service for others. Its very difficulties constitute its appeal. It offers nothing to the self-seeking, or the weakling, but it is shot through with the challenge of the Master, "He that loseth his life, for my sake, shall find it."

Next, the wise minister will train workers. Some day the banner will drop from his nerveless hand, and another must be there to snatch it up and to carry it on. Notice how much time Jesus spent training the Twelve.

The Good Shepherd will go out on the mountain to save one lamb, but likewise he sends us a thousand shepherds to a thousand mountains to save a thousand lambs.

Lastly, like a good soldier, the minister must have singleness of service. No matter how worthy secular employment may be, while he is in the active ministry God has given him a task large enough to employ all his powers, the powers of the most capable man living.

Practical Questions for Class Discussion

¶ To what extent is every Christian worker a minister? How many of the injunctions of this lesson apply to the church school teacher?

¶ Is "running a church" the pastor's job?

¶ How can one "stir up the gift that is in him"?

¶ What place should play have in the life of the Christian worker?

¶ In the light of these Scriptures, has the call of God anything to do with a minister's pastorate in a church? How does God show his will in a call to a specific field of labor?

¶ How much of the success of your church is due to the minister? How much to the membership? Remember, there is only one of him, but many of you.

¶ Do you think it is fun to preach a sermon, that has cost hours of study and of soul-wrestling before God, to empty pews? Would you like it?

Notes and Comments

"Having promise of the life that now is." Bacon says, "Prosperity is the blessing of the Old Testament; adversity is the blessing of the New." The *Expositor's Greek Testament* objects that this is only a half-truth. If religion does not make us happy in this life, we have needlessly missed our inheritance (Matt. 6:33; Mark 10:30). On the other hand, though piety does bring happiness in this life, the exercise of it, deliberately with that end in view, is impious, and likely to fail of its end.

In Nova Zembla there was a Christian who gadded about seeking the best speakers and the most exciting meetings. His church was "too dull" for him. Of course all our American Christians seek to attend where they can give the most, not where they can get the most!"

"A good soldier." "A soldier who is bound to go anywhere and do anything at the bidding of his captain must have no distracting ties of interest or business."—*White.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

The Christian Minister

Essentially, education is not in books. It is the impact of one life upon another. "Knowledge is power" is one of the many proverbs that wilt under scrutiny. It is wisdom that is power. Wisdom, I take it, inheres in the successful use of available knowledge for desirable ends. Some men who know a great deal are unattractive, unhappy and unfruitful. Some other men, with a limited store of collected information, show forth noticeable wisdom in the use made of the same. Personalities have influenced me more than sermons ever did. It takes more than a full manuscript to supplement an empty life. "What you do speaks so loud I cannot hear what you say." In the seminary we young theological students used to hear much about the pastoral visit. It is not in vogue as it formerly was. The theory behind it is what I mentioned in the second sentence of this paragraph.

If I read Timothy correctly (1 Tim. 4:1-5), the author is saying to the young pastor that asceticism is no test of faith—in fact it is a practice based upon a false conception of the Christian life. The true minister is he who can recognize false teachings and has the courage to combat them. He himself will live a godly life. He will be an example to others. As he grows older and acquires more experience, he will develop skill in analytical consideration of this and that doctrine, teaching or philosophy, and will arrive at truth for his own good and for the good of his people. He will expect that this kind of performance will be difficult—in fact it may be likened to the struggle of a soldier, or to that of an athlete in a game of skill or strength.

Experience does not always lead to improvement either in techniques or in influence. Age is entitled to consideration because age is supposed to represent a man who has profited by having met complex and various circumstances and combats, and has emerged with some confidence in himself and greater confidence on the part of others in him. It has been my observation that experience has done little for some except to make them more confirmed in error, more sour in disposition, and less trustworthy in judgment.

For this reason I personally have never been in favor of automatic increases in salary in the field of education or industry; that is, having tenure of service the chief consideration in determining the size of the pay-check. A merit system is much more to be desired. Civil service has too frequently operated to keep incompetents intrenched in office. As to the young pastor named Timothy: "You are young yet, but keep up your courage. Think right and live right, and you will come out all right. Your advancement, Timothy, will depend upon consistent effort, with good motives and sufficient difficulty to let you know you are in a struggling business. All things considered, you will find godliness profitable. Don't worry about pay-day."

The popular pastor these days, generally speaking, is the "good mixer," the "hail-fellow-well-met" kind of man. A minority in churches I have known feel that the pastor should be a bit gloomy that ebullience and radiance are incon sistent with a sturdy faith. I objec Some of the most spiritual men of m acquaintance, over many years, have bee fellows with keen appreciation of humo a contagious laugh, a handshake like th grip of a vise, and a hearty, "How ar you?" that is an invitation to close acquaintance. Superficial behavior, how ever, will never serve as a substitute fo a warm heart and a friendly dispositio A frothy manner will not make up for lack of innate godliness—not in a min ister in a Christian church.

If asceticism is an unsound systen the alternative seems to be a normal lif dedicated and devoted to the practice c godliness as an example and the inculca tion of truth as a life work.

What qualities in a minister of you church do you desire? Would you b willing to write specifications for you ideal minister? Maybe you would. Ho about reciprocity in this connection Would you be willing to have your min ister write out a bill of particulars fo the kind of church-member he woul like to have in his church? Maybe yo wouldn't!

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

The Christian Minister in the Modern World

Sunday school teachers today have a opportunity to "get even" with thei ministers by comparing them unfavor ably with the ideals Paul sets befor Timothy. They also have the privileg of reminding their members that thei pastor is a man of God who wants t interpret life and its meaning to hi people. True, they may not always se eye to eye with him. They do not wit any leader, religious or secular. It i easy to criticize ministers. Exercisin the tongue is a popular pastime. It i not so easy to stand beside him and hol up his hands as Aaron and Hur did fo Moses. That takes time, strength and purpose.

It will be a wholesome exercise t hold up this pattern of Paul for th Christian minister in front of (or behin him) and see how it fits our pasto Very likely we have had our own idea of what a minister should be and do This will help us to check the correct ness of our own conceptions. Let class members ask themselves if they woul receive the ministry of a man who fol lowed Paul's admonitions.

1. *Everything isn't going to be a right.* That seems strange at first, bu Paul was enough of a realist to thin that Timothy should know, and that h should teach the church people, that be cause they had joined the church was n surety that they would always pleas God. On the contrary, Paul definitel commands Timothy to remind th brethren (1) that there would come

reat falling away from the faith, and 2) that doctrines of evil spirits, celibacy, nd non-meat diets would be taught by hose who knew all the time that these hings were false. No minister or lay erson should look with too easy toler-nce on the carelessness of many Chris-ians today or any day, but both Jesus nd Paul taught that a certain amount f falling away would come, and we hould be prepared to expect it. People vent off on tangents then, and they do oday, and probably always will. Moral: Don't blame your minister too severely f there is an occasional example in your wn church.

2. *Practise what you preach.* An old New England minister of two or three enerations back used to say to his eople, "I want you to do as I tell you, ot do as I do." Paul holds no such asy standard before his friend Timothy. n one way and another four words are epeatedly emphasized in this chapter: *tudy, preach, teach, practise.* Paul llows little room for Timothy to in-ulge in self-pity. Many who will teach his lesson know from experience what fe in a parsonage means. They know he discipline of it. They also know omething else. They know that the ressure of the many demands develops he capacity to get things done. The ery burdens that parsonage men and vomen must carry call out powers and bilities that otherwise might never have een used. Ministers and lay people like are finer people because of their ardships. "Thank God every day that ou have something to do which must e done whether you like it or not. Being forced to work and do your best vill breed in you a hundred virtues the lle never know." The very high stand-rds of the ministry make better min-sters out of men.

3. *Some up-to-date advice to ministers* 2 Tim. 2:2-4).

(1) Encourage lay preaching and eaching (and leadership). Robert Cash-an writes: "With rare exceptions, here is as much hidden or undeveloped alent in any church group as is needed or the program of that group. Often have heard ministers say, 'We have no adership in our church.' I wonder hy."[1] Doubtless this applies also to omen's classes and other church so-eties. Later in the same chapter Doc-or Cashman says: "The minister's task to create constructive and profitable ork for others and not for himself." If our pastor follows Paul's advice he will ve you work to do. Will you accept ?

(2) *Share* (vicariously) *with mission-ries.* Paul expects to get his share of ardship, but he also depends on Tim-hy to bear part of the load of the oneering work. Northern Baptists will ave this pressed home to them this year Dr. Earle V. Pierce, the new conven-tion president, has his way. At Phila-delphia he denounced what he called two Baptist heresies. One was unbelief in missions and the other was doubt that it is more blessed to give than receive. He asserted that a missionary budget "is not something to approach but to jump over." Doctor Pierce calls for a great increase this year for Baptist missionary enterprises. Ministers and church people will be called on to "suffer hardship with" their missionaries. Remember this lesson when your pastor calls for increased giving.

(3) *Not too much worldly activity.* A soldier is restricted when in service. So is a preacher. Probably a just criticism of modern ministers is that they are doing too many things. Dr. E. C. Herrick told the Andover-Newton graduates this year in the commencement address: "Do not squander your precious ministry in doing only the things that others can do better than you. And do not forget there is something that you yourself can do better than anybody else. In a hospital where you are called in a desperate crisis there are scores of persons skilled and efficient to serve the patient, and yet you will be the only one in all that number to serve the patient's soul. That is your straight and narrow way. Doctors and nurses have their bread; you have *your* bread, and your bread is the bread that cometh down from heaven. . . So long as you obey your Master's call you have something for the human spirit that no one else has. . . When Jesus sent his disciples forth he told them to preach and heal and minister. He told them to travel light, no gold or silver, scrip or wardrobe. It was not that they should be holy beggars, for the laborer was worthy of his hire. They were to serve not with things but with something in their hearts, that charism of grace which they had received." Notoriously, *things* war against the things of the Spirit.

[1] *The Business Administration of a Church,* ge 149.

The Lesson Illustrated

Susanna G. Fisher

Godly Bravery

Thou therefore endure hardness (2 Tim. 2:3).

Father Peto and Elstowe, two men who had dared to speak out bravely as to Henry the Eighth's misdeeds, were summoned before the king's council to receive a reprimand. Lord Essex told them they deserved to be sewn into a sack and thrown into the Thames. "Threaten such things to rich and dainty folks, who have their hopes in this world," answered Elstowe gallantly. "We fear them not: with thanks to God, we know the way to heaven to be as ready by water as by land." Men of such metal might be broken, but they could not be bent. The two offenders were hopelessly unrepentant, and it was found necessary to banish them.—*Scriptural Anecdotes.*

The Greatest Sermon

Godliness is profitable unto all things (1 Tim. 4:8).

No one can be a great preacher who is not first a great soul. The man must be prepared before he prepares his sermon. A sermon out of the man and not out of the thing he tries to be on the occasion of its preparation and delivery. The message must be personalized in the preacher. Isaiah's picture of the Messiah, the prophet, places the emphasis upon his character. He was to prophesy, but back of his message was to be his life. Jesus always held before the people who he was, as more important than what he did. Other religious teachers urged people to believe what they taught. Jesus commanded them to accept himself. Plato bade his disciples "Follow the good." Jesus said, "Follow me." His chief message to the world was his life. "Being" was the greatest word in Jesus' vocabulary—mightier than his miracles.—*Earnest Worker.*

Christlike Life

Be thou an example (1 Tim. 4:12).

A Scottish missionary, home on furlough from her work in India, told this story. She had been teaching a group of children one day, telling them the story of Jesus, bringing out bit by bit incidents showing his character. As she was talking one child, listening intently, grew excited, and then more excited. At last she was unable to restrain herself, and blurted out: "I know him; he lives near us." Was there ever such praise of a human?—*S. D. Gordon.*

Brother in Time of Need

Thou, therefore, my son be strong (2 Tim. 2:1).

A beautiful story is told of Agassiz. When he was a boy his family lived on the edge of a lake in Switzerland. One day the father was on the other side of the lake, and Louis and a younger brother set out on the ice to join him. The mother watched the boys from her window. They got along well till they came to a wide crack in the ice. The taller boy leaped over easily, but the other hesitated. "The little fellow will fall in," the mother said, "and drown." But as she watched a moment she saw Louis, the older boy, get down on the ice, lay himself across the crack, his hands on one side and his feet on the other, and make a bridge of his body. Then the little fellow climbed over him in safety to the other side, and both the boys ran on to find their father.—*Miller.*

Character is a greater teacher than intellect. Xenophon said that the disciples of Socrates were more influenced by what he was than by what he taught. Emerson said to an inconsistent person, "What you are makes such a noise that I cannot hear what you say." The world must see as well as hear what constitutes Christlikeness.—*United Presbyterian.*

Lesson VIII. November 21. THE NEED FOR CHRISTIAN WORKERS

Acts 6: 1-10; 1 Cor. 3: 10-15; Gal. 6: 6-10; 1 Tim. 6: 11-21
(Verses printed, 1 Cor. 3: 10-15; Gal. 6: 6-10)

General Theme: CHRISTIAN WORKERS

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Psalm 130

KEY VERSE: Let us not be weary in well-doing: for in due season we shall reap, if we faint not.—Gal. 6: 9

1 Corinthians 3: 10-15

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Galatians 6: 6-10

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

A Bible Message for Every Day

Monday. The Christian a Builder. 1 Cor. 3: 10-15. "Personal evangelism" then; winning men one by one to Christ; just as a building goes up brick by brick.

Tuesday. Sowing and Reaping. Gal. 6: 6-10. In Christian service there is no rest period, as in agriculture, between planting and harvest. "Let us not be weary in well doing," for if we faint, we shall not reap (vs. 9).

Wednesday. True Riches. 1 Tim. 6: 11-21. In these days of disappearing fortunes and diminishing values, many and many a Christian is being thankful for investments that had been made of money in Christ's work: "There, at least, I didn't lose." Christ's business never goes into the hands of a receiver.

Thursday. The Worker's Reward. John 4: 32-38. Many Christians know little about it—for they have never tried. There are satisfaction and pleasure (Why not say fun?) in doing things for Christ "that ye know not of."

Friday. The Works of God. John 6: 26-35. Providing salvation through Christ Jesus was a divinely great and costly task for God. We must co-work with him in completing—fulfilling—it in ourselves and others.

Saturday. The Greater Work. John 14: 11-14. The power of his resurrected life and Holy Spirit, exercised by them, was to save lost men, strengthen the weakest, and suchlike miracles.

Sunday. Spiritual Service. Rom. 12: 1-8. It is a very great honor to be made a member of the body of Christ (vss. 4, 5). Be worthy of it by offering yourself (a "member") upon the altar of Christ's service.

At the Threshold of the Lesson

The idea of peace (rest, quietude) *enters largely into Christianity.* It is indeed an element of all religions. It is predominant in the Old Testament—the holy stillness of Sinai and the Psalmist's, "Be still and know that I am God." In the New Testament Jesus calms the lake tempest and takes the Twelve apart into frequent retreats.

There is, however, another and entirely different characteristic of Christianity—its movement; even restlessness. The gospel is intensely alive, active, dynamic (the word "power" in the New Testament is, practically, our word "dynamite"). The gospel does things; is always up and doing. Jesus said, "I work," and applied the term laborers to his disciples, and was always talking about harvest-fields and building. Today we speak of his service as Christian work.

It is not necessary to use the word work figuratively when we associate it with Jesus. He was a real workman, in any sense. Speculative theology can never rob him of that title, "the Carpenter"; he is everlastingly in the shop at Nazareth. That he was a laborer, an artificer, a working man, should have tremendous implications for Christianity.

When he got into his specific ministry, he kept it up; crowded the long days; did not take time to eat and sl dropped into slumber from weari just crossing the lake. Christ mad dolence forever dishonorable.

The Lesson Before Us

I. A Master Builder. 1 Cor. 3: 1

Paul was another mechanic. We thank the Jewish custom of having e boy learn a trade for this. Wea tent-cloth wasn't so interesting an pation as that of carpenter; and had to earn his livelihood in that la more complicated world that was (4: 12).

Building in our day, at least in towns, is so specialized that there companies that devote themselves e sively to foundation construction. was Paul's "line." The Lord's bus required haste. There was the wide world field all unplanted. wanted to do as much as he coul fore his frail, diseased body broke. made considerable stops in Ephesus Corinth, but otherwise was always rying about, laying foundations, so the gospel seed whose growth and age others were to look after.

The church at Corinth was rife factions. Each faction was buildin cording to its own views. Paul say am fearful." Have care what so material you put into this holy te if the truly converted, and what t ing, what truth (vs. 12). It is a cious, holy temple, this church of that you are helping build; a shri which his very presence dwells; Christ's bride; and it is you, me the temple (vs. 16).

The apostle is sure that the found of that Corinthian church is all for he laid it. This is another r why he is concerned about the bu that is going on, he wants the stru to be truly finished, to honor the who began it. He knows that the dation is all right because that fo tion is Jesus Christ (vs. 11). Th the only foundation you can lay i purpose building a Christian church.

Try, and see. Build a church me, Paul, or upon Apollos, or upon system of truth other than the gosp Christ, as a foundation, and notice quickly it will develop into some that is not at all a church of Jesus C —or else will completely fizzle ou

Paul means (vs. 13) that experi ("the day") are ahead—friction their life together as a church, in of false teachers, persecutions—tha prove whether or not that church been builded "together with God

to a building of God (vs. 9). Stevens raphrases here (vss. 12, 13): "Other achers may come, and, as it were, build to the superstructure of your church rious materials, some perishable, some rmanent. The day of the Lord's com- g will disclose what is abiding and hat is transient. That day will test the ork of these various teachers as fire sts the materials of a building. If any acher has contributed something last- g to your church life, he shall be re- arded." As for the teacher whose ork is bad (false), he will ultimately perience the shame and disappointment it (vs. 15).

I. Christian Work and Christian Workers. Gal. 6:6-10

Verse 5 does not have the harsh mean- g that is often attributed to it. Paul ys that while the Christian worker ould cooperate with other Christian orkers, help them in every possible ay with their tasks, he should never- eless remember that he may not shift s own work ("burden") off on an- her's shoulders; he himself is respon- ble for its accomplishment (vs. 4).

In verse 6 Paul touches upon the de- atable matter of the support of the hristian worker. He himself was too dependent to be supported; but in a mber of places he plainly states his inion that the one who is devoting mself entirely to Christian service ould be provided for by the church— at is, by the rest of the Christian fel- wship who in particular, and in this se, enjoy the benefits of the ministries. e is worthy of his "hire"—not "re- ard" as in the Authorized version. s Paul explains to Timothy, worry out support keeps one from doing his st work (1 Tim. 5:18). Mrs. Mont- mery has: "He who is being taught the message should always share with s instructor in all the good things which possesses.

Verses 7 and 8. Here is another illus- ation of the characteristic of Paul's erary style frequently alluded to: one ought suggests another. The man who es not help others—in this case the achers (evangelists) who have "com- unicated" to him the saving gospel—is ing for the flesh and not the Spirit, r his own selfish comfort and welfare. e will get what he "sows," "corrup- n," a shrinking and drying-up of his iritual, higher nature and better self. ttempts at self-deception will not help. the reaping everything gets mani- sted.

Those who sow to the spirit—follow rist in this way—often become impa- nt; the "fruits of the Spirit" are w in arriving. But don't "faint" s. 9).

The truth has a special application to ristian service. The Christian who st selfishly "enjoys" his religion— eligious introvert," shall we say—who es not "communicate" that saving truth he has received and has no concern to "do good unto all men," in various ways—he may be said to be sowing to the flesh, in the sense Paul has in mind. And it is good Pauline doctrine that such a Christian's chances of "reaping" eternal life are poor. "Life full, free, pure, joyous, progressive, in fellowship with God and at home with all his friends; this, and whatever better is conceivable, is embraced in the meaning of 'eternal life'" (*The American Commentary*).

Spirit as used in this paragraph is not the personal Spirit of God, but the Divine Spirit generally, as in verse 17 of the preceding chapter. By "the household of faith" not the Christian community is meant, but believing men in general; those who have faith to reach out and take the saving truth—the gospel—that is offered them by the Christian worker. (Cf. Jesus' "Believe only.")

Practical Questions for Class Discussion

¶ In church circles there is an increasing tendency to speak of any kind of Christian service or activity as work. What does this signify and imply—and demand?

¶ If manual labor in youth was good for Jesus the young man, should not boys somehow be accustomed to such work?

¶ Physiology and psychology have demonstrated that brain work is just as much a drain upon the physical body as manual labor. How can we get this fact "across," so that manual laborers shall not, as they often do, depreciate brain work?

¶ Is the church's need of good ministers any greater than the need for good laymen?

¶ Can you think of a man or woman who has counted for more in the life of some church than any pastor it has had?

¶ In the saying, "The harvest truly is great but the laborers are few," how would you define "the laborers"? That is, What kind of laborers are needed?

¶ The question of the minister's salary has always been much discussed in the church, and has often been a bone of contention. Why?

¶ Is it idealistic to refer to Jesus Christ as the sole foundation of a true church? How would you amplify the truth? What about Jesus' statement in Matthew 16:18?

Notes and Comments

There is an infinite variety of work that calls for Christian workers, things that need to be done for the welfare of men and the glory of God—which is one and the same. If men only realized what a wonderful honor it is to be a colaborer with God and his Christ, would there be any lack of workers, or any sloth in the Christian church?

Today the call comes as of old, "Son, go work" (Matt. 21:28). There are stupendous reasons for arousing ourselves from lethargy; there is so much evil to fight against; so much indifference to dispel, so much territory to be regained. Unprecedented opportunities of usefulness present themselves. The demand for a large increase of Christian workers is greater today than ever before since Christ established his church. Ours is a growing world; a growing world demands a growing church.

A great preacher said at a Brotherhood convention: "It is a beautiful thing to see a man take off his hat and bow to an ideal, but it is an infinitely finer thing for him to take off his coat and fall to work for it."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Christian Workers

Looking over the Scripture references suggested for today, I note at once three points to be stressed: A right start; dependence on associates; a consistent continuity of effort.

"Like an expert builder, I laid a foundation, as God commissioned me to do, and now someone else is building upon it" (1 Cor. 3:10, Goodspeed). It is very disheartening, Paul seems to say in this epistle, that so much importance has been laid upon the man bringing the message. Factions have grown out of personalities. Paul, Apollos, Cephas—who are they? You are not following us as individuals. We have wanted to, and have tried to lay only one foundation for the building of the church at Corinth. That foundation, Jesus Christ himself.

In the second place, Paul recognized that the value of his work would depend ultimately upon his associates in the faith. "I laid a foundation . . . someone else is building upon it." The solicitude of Paul can well be understood if we appreciate the social environment in which this church was living. This is brought forcibly home in a chapter from Dr. George Barker Stevens:

"The city of Corinth was a great center of wealth, fashion, and amusement. Its people were mercurial and excitable. A lax morality was prevalent. All these conditions are clearly reflected in the epistles which Paul wrote to the Corinthian church. The party divisions, the fondness for ecstatic excitement at the

religious meetings, the excesses at the love feasts, the disputes before the heathen law-courts, and the toleration of social immorality within the church all reflect the Corinthian character and illustrate the necessity that Paul should instruct the church in the elements of Christian truth and life. It was of the utmost importance that a strong and consistent Christian congregation should be built up in this great center of trade and culture, and on no church did Paul lavish more labor and solicitude than on that at Corinth."

These were the church-members, the associates, the cobuilders, the fellow workers upon whom Paul had to lean. He knew it. Maybe there was a college professor or two who thought he could improve upon the basic message given by the ardent Paul. If rhetoric of artistry and oratory of power could be limited to messages of wisdom, progress would be registered. Language fluency and idea stagnation are often united in unholy alliance. Too bad. But it is so. Beauty may be only skin deep, but it affords pleasant reactions to anyone with an appreciation of pulchritude. As a salesman virtue can expect nothing better than an even break when competing with vice. It seems often that the latter has the benefit of a significant handicap because it has no restraints or inhibitions and is concerned with immediate returns as contrasted with fundamental considerations. Paul recognized all this, and he warned the church that many of his own friends (some with the very best of motives—see 1 Cor. 3:15) would try to improve upon an already perfect system of faith. "Let each man take heed how he buildeth thereon."

In the third place, none of us must be "weary in well-doing." Consistent continuity of effort is indicated. Diligence in business may be a precursor to standing-room before kings, but when we are considering the King of kings, "business" has to be interpreted in terms of a lively faith and a logically corresponding perseverance in works of merit. Do we not sometimes become lazy, so to speak, in the exercise of our Christianity?

Collier's for July 17, 1937, contains a cartoon that may imaginatively be applied to this discussion. It shows two tramps stretched out across one of two circular but parallel railroad-tracks. The noise of an approaching train is heard. "If it's on this track, Gus, we're sunk." Now it would seem that the knowledge of possible approaching danger would overcome an ingrained indolence cultured by a long practice of irresponsible behavior in the presence of life'e problems.

Emotionally and intellectually we accept Paul's warnings and counsels. Is that not so? When we ask ourselves what we are going to do about it we seem to drop off into a sort of religious coma. This lesson, perhaps, will stimulate us to a bit of desired action.

The foundation of our faith is solid. Accepted!

Care in arranging the superstructure is very important. Agreed!

Perseverance in well-doing is a necessary accompaniment. Of course!

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

The Need for Christian Workers

Last Sunday we considered the minister and the ministry. Today the emphasis is rather on the local church-member. What shall we do and what shall we be after sitting under the preaching of our pastor? Whether we build well and worthily or whether we top his good foundations with superstructures of wood, hay or stubble are very serious questions—to us and to others who come under our influence.

What Shall We Do?

1. *Something big.* The men's Bible classes a few years ago had a challenging slogan: "T. N. T.," meaning "Tackle New Tasks." The task we tackle may not be new to everybody, but there is a certain thrill in tackling something new to our class. The first thing may be to tackle our own sense of inferiority. "We can't do that, it is too big for our small numbers" is the wet blanket that so often smothers fine intentions. It is well to remind ourselves that many worth-while enterprises have started in a small way. In June, 1844, a Christian young clerk became interested in the lack of wholesome recreation for hard-working young men. He was grieved to see them spending their spare hours and small wages in the public drinking-houses. In a cheap hall bedroom in London, George Williams gathered twelve young men. He might have felt the odds against him and them were too great. There were other great attractions. These twelve could not do anything. But from that small group grew the Young Men's Christian Association, which is now active in fifty-four countries and has millions of members.

In 1881, on a cold February evening, an enthusiastic young pastor and his shy, retiring wife entertained a group of young people from their church, the Williston Congregational, in Portland, Me. Little did that young minister or any of the group of young people think they were starting the Young People's Society of Christian Endeavor, which has spread all over the world. As this is being written the great Boy Scout jamboree is in session in the capital city of Washington. How could Sir Robert Baden-Powell have foreseen the millions of boy and girl Scouts who would belong to those great organizations. These great achievements started by one or a few persons are a challenge to any individual or class. It is surprising what can be done if backed by a strong determination and a vision of a need. Make group a power in some direction.

2. *Something small.* If you thin places of big leadership are all take some lesser service. Taking second gracefully is a Christian art, and do not learn it. However, as D Gilkey[1] points out, sooner or late forces all of us to accept a subor position. A brighter member o family may have carried off the h in prize-speaking or won the schola Older people are constantly being f into second, third or fourth plac none at all. Many times those t second places accomplish things tha in more prominent positions fail t As Christians we believe that man's life is a plan of God. H work for us to do and friends he us to serve. He is not mocked. we live at our best, yielding oursel his love and care, he is able to carr glorious purposes for us. If planned a place, there will be our and there our opportunities, whet seems to be first or second place.

How simple and ordinary seem suggestions Paul makes in Galatia Helping to reinstate a brother wh gone wrong; doing it gently, remem ing you are not perfect yourself. ing the burden of another. Bearing mony to what you have learned goodness and forbearance of the hea Father. Don't be too tired to do thing for the church, and for indivi who need a lift. In our time an old may be cheered by a call, an invi to ride, or be taken to church. "Been Neglecteds" are a large fa and some member lives not far awa Sunday school teacher in a small told me recently that her class of j girls had to meet in the church torium where they had no table on to write the required work in the le books. She was challenged by th portance of that written work. Thursday afternoon after school nine girls go to their teacher's hom around her dining-room table the that written work, taking much pri having it well done. After an h work there is a playtime. This g may not grow to any national or organization, but who can set limi the power of the word of God in young lives? Those who sow t spirit shall reap if they faint not, no that a small place is unworthy of effort.

The loss of time is the most ho and absolute loss we can sustain. tune may return after having take flight. But our hurried years can come back to us from the grave. is but one point at which time is en in our power and in submission t will. That is at its beginnings.—*Herron.*

[1] *Solving Life's Everyday Problems,* C 3, James Gordon Gilkey (adapted).

Lesson IX. November 28. How Christians Become Fruitful

John 15: 1-16

General Theme: Christian Fruitfulness

Prepared by Mitchell Bronk, D.D.

Devotional Reading for the Opening Service: Galatians 5: 15-25

KEY VERSE: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15: 8

I am the true vine, and my Father
ie husbandman.
Every branch in me that beareth not
t he taketh away: and every branch
beareth fruit, he purgeth it, that it
bring forth more fruit.
Now ye are clean through the word
ch I have spoken unto you.
Abide in me, and I in you. As the
nch cannot bear fruit of itself, except
ibide in the vine; no more can ye,
ept ye abide in me.
I am the vine, ye are the branches:
that abideth in me, and I in him, the
ie bringeth forth much fruit: for
hout me ye can do nothing.
If a man abide not in me, he is cast
th as a branch, and is withered; and
n gather them, and cast them into the
, and they are burned.
If ye abide in me, and my words
de in you, ye shall ask what ye will,
l it shall be done unto you.
Herein is my Father glorified, that
bear much fruit; so shall ye be my
ciples.
As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Bible Message for Every Day

Monday. Christian Fruit-Bearing. hn 15: 1-16. A great psychologist has d that if a newborn baby could intelently talk, the first question it would would be, Where am I? and the cond, What am I here for? The man orn again" into the Kingdom should k himself, What am I here for?

Tuesday. Fruit-Bearing Christians. ke 8: 9-15. Our state and national vernments test seed for agriculturists, that their planting may not be in vain. od doesn't do that; he has so much ith in men that he's always willing to k a trial (Matt. 13: 29, 30).

Wednesday. The Fruit God Expects. att. 7: 15-23. I should say, fruit that s some use—food, or that can be made to food; fruit that is beautiful, or fraant, perhaps; but nothing of the mockple, wild-grapes variety!

Thursday. A Disappointing Yield. a. 5: 1-7. A farmer told me that one the most trying experiences of a fruitower is to watch and tend a young ee, year after year, and then find that s fruit isn't the kind he had bought it r. Mothers and fathers have similar xperiences—and God?

Friday. The Fruit of Righteousness. ames 3: 13-18. "In the spirit of peacemakers" is the way Stevens renders that art of verse 18. The trouble-maker, or ne one who is always upsetting things, doesn't have time for any "fruits of righteousness."

Saturday. The Secret of Fruit-Bearing. John 12: 20-26. The life must lose itself, out of sight in others, buried in the Kingdom's work.

Sunday. The Fruit of the Spirit. Gal. 5: 15-25. The point is, manifestly, that these fruits of the Spirit (vs. 22) can't grow out of a life that isn't nourished from the living Vine, Christ.

At the Threshold of the Lesson

It is the night before the crucifixion. Jesus is talking in very intimate terms to the Eleven, in the upper room at Jerusalem, where the Supper has just been celebrated. He realizes that he is going away, and so he instructs them as to the source of the spiritual power that must sustain them in the experiences that lie on ahead, in the work that they must do for him as his true disciples.

To be a Christian is to be vitally united to Christ, our life a part of his life, as the branch is a part of the tree. This allegory of the vine and the branches is certainly one of the most significant and momentous of all Jesus' lessons. It is large with comfort and promise, but we miss half its import when we think only of the joy and hope that it affords. Dare we make it also the test—acid test—of our Christian lives? Fruitfulness!

It is essential, tremendously so, that the Christian shall live ever mindful of the Master's word, "He that abideth in me, and I in him, the same bringeth forth much fruit." For the fruit-bearing, the service, that he means and needs, that vital mystical union with him is indispensable; but on the other hand that union, if it is real, will eventuate in that service. It is confusing and erroneous to distinguish between Christian belief in any wise and Christian service; they go together as naturally as the fragrance and the flower.

The very existence of Christ's kingdom is dependent upon the fruit-bearing of his disciples. This is so from the nature of that kingdom and the gospel. "I chose you," said Jesus, "and appointed you"—what for? Glory? Bliss? No—"that ye should go and bear fruit." We understand well enough what he meant by that. There is beauty in Jesus' lily that simply grows, without toil or spinning. He himself said, "I work!"

The Lesson Before Us

I. The Vine

True vine. There are others, false ones. Men are always uniting themselves to personalities or causes. It is a trait of human nature ("We cling!"). From these "vines" they derive inspiration to noble living, courage, sympathy, cheer—or degradation; even damnation. So, also, the vine expresses itself in its branches, through leaf, flower and fruit.

II. Pruning

That beareth not fruit—he trims away (Goodspeed). Pruning has two objectives; this is the first: to rid the tree of its dead branches that only disfigure it. Was Jesus thinking of Judas? (Acts 1: 20.) The general truth here declared is a very familiar one. The bodily member that you do not use becomes useless, the neglected talent goes lost, the Christian life that does not serve is soon unChristlike, then alienated from Him.

He purgeth it. This other kind of pruning is referred to as a cleansing. Revised version has "he cleanseth," Goodspeed, and Mrs. Montgomery, "he prunes." The Greek word is our catharize; in the sense, here, to remove useless branches. It pains the tenderhearted lover of nature to see the arboriculturist trim his trees; cut off the branches that this nature lover has watched grow, perhaps from the earliest sprouting. The owner of the orchard, however, knows that before long, because of this surgery, a fairer tree will result, with larger and sweeter fruit. We rebel when things are taken from

us; most of all when loved persons are. Then there comes the time when we see that the losing was after all not a loss, that the Husbandman of Jesus' parable has made it not good, but best—

"My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be."

The word, my words (vss. 3, 7), would mean all the teaching they had received from him. He would be speaking comparatively. That teaching would indeed have freed them from so much error and selfishness that he could pronounce them, not clean—as we use the word—but purged. (In verse 7, they must stay so.)

III. The Abiding

In a figure that is intensely realistic and expressive Jesus here declares a teaching that is implicit in his gospel. To be one of his, to be a Christian, demands such a vital union with him. It is an overwhelming thought, that we are thus one with our Lord ("in me, and I in you"; "I the vine, ye the branches").

We must not spoil the figure by materializing it, and so confuse the truth. This has sometimes been done, particularly by fantastically-minded Christians, and by literalists. This union is a purely spiritual, mystical one. Accordingly it cannot be effected and maintained by outward forms and ceremonies. There must be a constant living close to him, the Christ — "closer than breathing, nearer than hands and feet."

IV. The Fruitage

There is a conclusiveness about this parabolic teaching here that is so logical as to be almost blunt. A tree bears fruit; that is what it's here for—at least the kind of tree that Jesus is talking about—if it doesn't it's an anomaly, a sport. We know what Jesus thought of such trees (Matt. 21:18, 19). Likewise the truly Christian life, the life that may be regarded as a branch of the Vine, Christ, bears fruit—in service that fulfils his commands, and fulfils his Kingdom. If it doesn't, it isn't!

Such fruitage is not only the evidence, but it is the condition. The clauses—antecedent and consequent, "if" and "then"—are much catenated here, back and forth: We abide in Christ because we bear the fruit of his service; and we do this because we are in this union with him. It is the secret of his own union and harmony with his Father, he tells us.

V. Consequent Blessings

This effective union bears fruit in the Christian's own life. For one thing, the same cleansing, purging, house-cleaning—of things useless and bad—that Jesus had accomplished for the Twelve (vs. 3). Then, power in prayer (vs. 7). "The petitions of true disciples are echoes of Christ's words; as he has spoken so they speak. Their prayer is only some fragment of his teaching transformed into a supplication, and so it will necessarily be heard" (Wescott).

The joy we bring to the heart of God is a third blessing noted (vs. 8). "*Much* fruit," however! We can't think of God as making a great fuss over the one mile and over routine righteousness. There is our joy of service, the fun we get out of doing Christ's will—"that your joy might be full" (vs. 11). Finally, and best of all, security in the lasting love of Christ (vs. 10). It makes us in a very real sense his brethren (vss. 14, 15). The implication is, that all that the Father was to Jesus, Christ Jesus will be to us.

It goes without saying that such a vital union of each individual believer with Christ binds all believers together into a common brotherhood. He, Christ, "has made of one blood all nations of men," in a truer sense than Paul intended, by becoming the Vine and letting us engraft our lives—branches—into his.

Practical Questions for Class Discussion

¶ Representing the Christian church as a tree, project a parable picture after the manner of this of the Vine and Branches.

¶ How should we study Jesus' allegories, or teaching figures? That is, how may we use them to best advantage? What is the difference between the parable and the allegory?

¶ We speak of "the compensatio life"; what are some of the pensations of the Christian lif

¶ The Lord's Supper is supposed fi tively to bring us into closer with Christ. Does it do this ac in your case?

¶ Can you give examples of church that failed, because—in your op —there was lacking a close tyi of the work to Christ? Or a la union of the workers with Chri

¶ Mention some of the hymns that as their theme, or that will ex this truth of the Christian's with Christ.

¶ Where is this figure used in the E

Notes and Comments

"Abiding in Christ is not a questi a little more or little better fruit. question is of much fruit, or none a For 'without me ye can do'—not li but 'nothing.'"—*J. Hudson Taylor.*

"Perfect affection and perfect lo combine to shape our attitude to Him, and the result of the two is complete identification of our life his life by which we 'abide in h —*Phillips Brooks.*

"Lord, help me to abide in thee! me from the follies of a fatal ind dence!"—*J. H. Jowett.*

"Union with Christ is indispensab usefulness in his service. The st must draw from the fountain or it become dry."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Christian Fruitfulness

You remain united to me and I will remain united to you. Such is the gist of this beautiful, most graphic parable of the Vine and the Branches.

"I am the vine, ye are the branches." The no-good branches are cut and discarded. The fruit-bearing are pruned in order that more and better fruit may be the yield. The purpose and result of this union between Christ and the disciple is set forth in the Key Verse for the day: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."

The "Studies in the Christian Life," as set forth in the fourth quarter of this current year's lessons, have much to do with the expression of the Christian's faith—expected, required, spontaneous, logical expression in word and deed.

Motives for good deeds find varied explanations among students of philanthropy. My son, returning from Europe, brought to me a reprint of Sir Matthew Hale's *Discourse Touching Provision for the Poor,* originally publishe 1683, in London. The preface con this statement:

"A Due care for the Relief of Poor is an act, 1. of great Piety tow Almighty God, who requires it of He hath left the Poor as his Pupils, the Rich as his Stewards to provid them: It is one of those great Tri that he justly requires from the re Mankind; which, because they ca pay to him, he hath scattered the among the rest of Mankind as his stitutes and Receivers. . ."

To much of this sentiment I subsc but I repudiate, in my own thinking notion that God has scattered the among the rest of mankind as his stitutes. I note that Jesus said, "I much as ye have done it unto one o least of these my brethren, ye have it unto me." To that of course, wit its implications, we give hearty ac It is not one of its implications (think, at least) that God has made poor, and scattered them here and t in order that some of us more fortu fellows may have the opportunity show our concern and exercise a ph

ropic urge. As we encounter the poor d those otherwise unfortunate we ould, and all of us will, undertake to lp in ways that seem to us to be the ost efficacious, taking into account the mplexities of life.

Charity, love, solicitude for others are rtainly fruits of the Spirit. For one, do not hold God responsible for con- tions that the greed of men, regimen- tion of business and commerce, rotten litics, avoidable accidents, and so forth, ave brought upon a large part of our opulation. Personal reasons certainly ccount for much poverty and distress, ut social inequity constitutes the real riminal to be hied to the bar of justice.

Night before last I addressed the stu- ent group of the School of Applied eligion of Cincinnati. Briefly stated, ie purpose of that school is to make ture Episcopal clergymen conscious of ocial problems. It would relate the iessage of Jesus, in terms of proper and ffective conduct, to social conditions in ontemporary life. The men were from ll parts of the United States, twenty- ve in number. Groups have gone out n previous years. Together with these oung men they will spread the idea that he fruits of the Spirit appear in both ndividual and social conduct. Certainly hese young men, I believe, would take he position, along with me, that Sir Matthew Hale's premise is unsound at he core.

The kind of service that interests me s thoughtful service, the kind of service, whether rendered as individual to indi- idual or in social mechanisms, that is ikely to issue in great good to many ecause it is founded on reason tempered vith a genuine, straightforward emo- ional interest in men and women as uch, rather than in the poor scattered round so that a few of us may go into n emotional debauch when we feel the eed of internal stimulation.

Henry C. Wolfe, in the *Columbus Dispatch* for July 11, relates an incident o illustrate a point. In the context of is article it leaves absolutely no un- favorable impression of that writer's charity and interest in men, but in itself t so nicely illustrates the supposedly Christian conduct of many who would elp the poor that I cannot refrain from sing it. It was soon after the Armis- ice:

"On the corner of Berlin's Unter den Linden and the Wilhelmstrasse I dropped a million of Germany's inflated marks nto a beggar's hat, only to have them thrown back at me. When a single potato cost a billion marks, what could ne do with a mere million? The stage was being set for Hitler."

Our union with Christ would seem to mean our union with our fellow men. The fruits of the Spirit are not pred- icated on accidental, now - and - then, thoughtless bits of service. They are built upon a love for God and a "thy neighbor as thyself" love.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

How Christians Become Fruitful

Vines and branches. Anyone who has ever seen great grape-growing areas like Palestine, the Rhine Valley or southern France can never read the illustrations of Jesus without visualizing terraced hillsides green with the foliage of thou- sands of grape-vines. But it was not of great areas that Jesus was speaking as he made his way out of the holy upper room where he had just observed the Passover with his disciples. A single vine, perhaps growing over the doorway of the house they were leaving, attracted his attention. He noted the stocky stem growing up from the ground. He also saw that the grapes and leaves would grow from side branches rather than directly from the main stem. We have usually drawn most of our lessons from this illustration of Jesus by emphasizing the importance of union with Christ if the Christian is to bear fruit. This is important and well. May not he have had something else in mind also? May he not have been trying to turn their thoughts from the nearness of the sep- aration from their loved Teacher by showing them how important they were to his plans for the future?

Pruning. One of the hardest things for an amateur gardener to learn is that plants and shrubs do better for being pruned, sometimes severely. One of the hardest things a Christian has to learn is that following his own sweet will is not the way of greatest accomplishment. Christians are disciplined by the provi- dences of God. Those who accept the pruning become finer people than they ever could have been without. While the process is going on it seems as if good could not come from the testing experi- ences, but it will be learned later. We are pruned in order that we may be better workers for Christ, better fruit- bearing branches. Let us try to remem- ber that the next time some frustrating, soul-testing trial comes our way. Per- haps it will help us to accept our dis- ciplining if we remember what Jesus said about the little use of the non-fruit-bear- ing branch. No good for timber. Fit only for fuel. God's pruning is not to mutilate and destroy, but to prepare for service. He would have us all pure and productive.

Abiding in Christ. Dr. J. H. Jowett says: "To abide in Christ is to main- tain our belief in him. I am to take the claims of Christ regarding himself; his statements concerning God and man, and life and duty; his gospel concerning sin and forgiveness; his warning concerning unrepented wrong—I am to take them, believe them and make them operative in my daily life." This may sound like old stuff, but there are many far-sighted leaders of thought today who believe we are soon to have our religion put to a great test. Some men feel that we are on the verge of a crisis greater than any since Jesus was on earth. They believe that never since those days has it been so dangerous and so glorious to be a Christian. The great conferences of Christian men and women from all over the world now being held as this is written, at Oxford, England, and Edin- burgh, Scotland, feel that the age of martyrs is returning, if not already here. In fact, some estimate that in the last twenty years more millions have been killed for being Christians than in any similar period of the history of the world. Great powers are trying to either destroy all religion or make churches subject to a dictator of the state. Christians need now and will need even more in the near future to abide in Christ to be able to meet the great test- ings to come.

Fruitful through friendship. It may be that in the great tests that some Christians will have to meet the spirit of friendliness will avail much. It did to the Chinese generalissimo Chiang Kai Shek. Here was one of the great men of the present day, trapped, his weapons taken from him, stripped of all authority and protection. That is, all human pro- tection. His only request of his captors was for a Bible. On that book he felt he could rely for courage and strength for what was ahead of him, whether danger or death. He himself told the Methodist Conference last March that a sublime friendliness came to him from meditating on the story of Christ. Through loving Christ Chiang Kai Shek learned to love even those who hated him. Friendship with Jesus is the great- est privilege that can come to any per- son. It is also a great stewardship, be- cause those who have it must share it with others. Perhaps some of us who wonder at our fruitlessness need to re- member that Christ's own condition of being a friend of his was to obey his commands, and he sums them all up in the law of love: "Love one another."

The Lesson Illustrated

Susanna G. Fisher

Divine Love

Greater love hath no man than this, that a man lay down his life for his friends (John 15: 13).

I have it from one who was twenty years a missionary in Japan that there is a strange god out there in one of those heathen villages, for the god is a Christian missionary. He went out there years ago to teach the gospel of Christ. He lived there only a short time, just long enough to show them the spirit of his love, but not to teach them the Christian truth, and when he died they took that Christian missionary and made him a god, and today I doubt not they are swinging incense before his shrine. Oh, even untutored minds know that when they face that kind of a love they face the Divine!—*H. E. Fosdick.*

A Worship Service Program

Prepared by NEWTON H. CARMAN

PRELUDE. Quiet music, while the classes take their places. Pianist plays introduction or chord for opening hymn, the school standing at signal, and remaining standing through "Hymn of the Surrendered Heart."

OPENING HYMN. "When Morning Gilds the Skies" (one verse). This should be memorized. ("Rejoice, Ye Pure in Heart" is also appropriate.)

CALL TO WORSHIP.

I will lift up mine eyes unto the hills, from whence cometh my help.
I will commune with God in his holy place.
I will go down into the valleys of service with Christ.

HYMN OF THE SURRENDERED HEART. "I Would Be True" is suggested. School is then seated.

THE WORSHIP STORY.

First Sunday. A foreglimpse of the quarter's study.

Succeeding Sundays. A brief summary passage of the lesson can be used, as above, read by pupil, and using Bible picture, if possible.

Closing Sunday. Summary of the quarter's study.

PRAYER (by pastor or trusted leader) suited to the above service. (School stands for this prayer and through "Prayer in Unison.")

HYMN. Appropriate to the theme of the day.

PRAYER (in unison). Impress us with thy love and power, O our God, that in the spirit of thy Christ, our Saviour, we may study, and work, and play. Amen.

MUSIC, while school passes to classes in orderly fashion.

CLASS SESSIONS.

MUSIC, while school returns from classes to their seats.

NECESSARY ANNOUNCEMENTS. Bulletin-boards should be used as much as possible, as excessive "announcing" detracts from the spirit of worship.

WORSHIP THROUGH GIVING.

School Stands and Sings, "I Give Thee but Thine Own," or "I Gave My Life for Thee," while a representative from each class brings forward the offering of his class. They stand quietly before table on which offering has been placed, while the school offers its

Prayer of Gratitude. "Our Father in heaven, Jesus has taught us that it is more blessed to give than to receive, and that thou dost love a cheerful giver. We thank thee that we may share in the blessedness of giving. And we pray that as thou art the great and loving giver of good gifts to thy children, so we may share thy divine generosity in giving to others. Accept and use these gifts of our hearts, we pray in Jesus' name. Amen."

HYMN. School standing through "Closing Hymn."

PRAYER OF CONSECRATION AND INTERCESSION. A class to which it has been assigned in advance offers a brief, pointed prayer, growing out of the experience of the worship and the class session.

CLOSING HYMN OF PERSONAL DEDICATION. "O Master, Let Me Walk with Thee," or "O Jesus, I Have Promised." (Sing reverently and quietly, as a closing prayer.)

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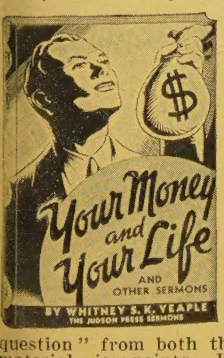
YOUR MONEY AND YOUR LIFE

By Whitney S. K. Yeaple

Pastor, Lake Avenue Baptist Church, Rochester, New York



Not "your money *or* your life"—terrifying expression associated with bandits and gunmen—but "your money *and* your life"—both are essential to true Christian works, according to Doctor Yeaple. His chapters on the part that money should play in the life of church-members form a valuable text-book on the "money question" from both the spiritual and the material view-points. Included are samples of form-letters, pledge-cards, and follow-up systems he has used and found effective, as well as sermons he has preached with good results even during the trying years of the depression. Cloth, **$1.00**

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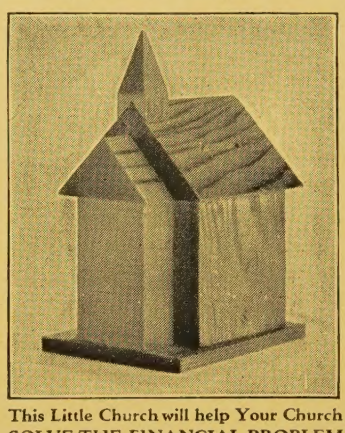

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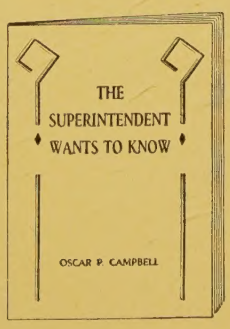
By OSCAR P. CAMPBELL



What are the duties of a Sunday school superintendent? How should he plan the observance of special days? What lesson materials should he recommend? How may he train his teaching staff? What about awards for attendance? Do attendance contests really help? These are some of the things that superintendents want to know. The answers to these questions, and to a hundred more, will be found in this handy, inexpensive book. No panaceas, no trick methods are proposed, but the path to better Sunday school work is clearly charted. While the book will be of interest to all alert Christian workers, it was written primarily to help the Sunday school superintendent; and particularly to help the superintendent in those small or medium-sized schools where professional leadership is not available, and where the superintendent, though a layman, must assume a large share of the responsibility for the educational program of the church.

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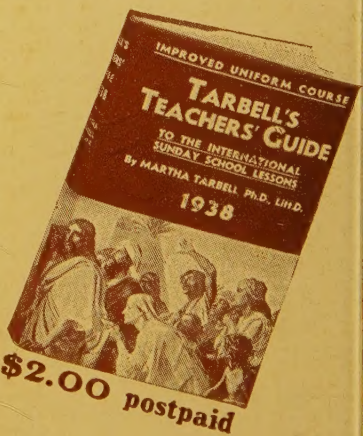

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